

Hundred stories

Of

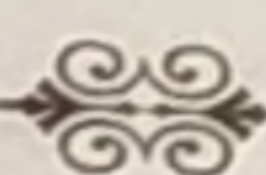
Hadhrat Abu Hurairah رضى الله عنه

By:

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(May Allah Protect him)



Contents

Introduction	7
Brief biography of Hadhrat Abu Hurairah رضى الله عنه	15
Name	15
Lineage	16
Appearance	17
Tribe and clan	17
Birth	18
Childhood and youth	18
Until he embraced Islaam	18
After embracing Islaam	19
In the service of Rasulullaah	21
After the demise of Rasulullaah	21
Exploits as a soldier	22
Character and personality	23
Life as a scholar	24
Reason for so many narrations	25
His status as a Mufti	26
Status and rank	26
Demise	28
Story one: The name Abu Hurairah	29
Story two: Hadhrat Abu Hurairah migrates to Madinah	30
Story three: Travelling to Khaibar and embracing Islaam	32
Story four: Want and poverty	33
Story five: Thirst quenched by the miracle of Rasulullaah ﷺ	35
Story six: Satisfaction from a little	37
Story seven: Contentment on little	39
Story eight: The bag of dates	40
Story nine: Sacrifices in the pursuit of knowledge	42
Story ten: In the service of Rasulullaah ﷺ	43
Story eleven: Intoxicants are Haraam	44
Story twelve: Hadhrat Abu Hurairah's mother embraces Islaam	45
Story thirteen: The journey to Bahrain	47
Story fourteen: The good fortune of Hadhrat Abu Hurairah	48
Story fifteen: Once while on a journey	49
Story sixteen : Abundant narrations of Hadeeth	50

Hundred Stories of Hadhrat Abu Hurairah رضي الله عنه

Story seventeen: Burning is a punishment reserved for Allaah	51
Story eighteen: Hadhrat Abu Hurairah on the battlefield.....	52
Story nineteen: Five hundred thousand dirhams given to the public treasury	54
Story twenty: Refusal to be appointed as governor.....	55
Story twenty-one: Verdicts as a Qaadhi.....	57
Story twenty-two: If any person becomes bankrupt.....	58
Story twenty-three: The punishment for slandering the mother of a person	59
Story twenty-four: Travelling to the valley of Sinai	60
Story twenty-five: Do not dislike death	62
Story twenty-six: Concern for Aakhirah	63
Story twenty-seven: Final bequest	64
Story twenty-eight: The ease after adversity	65
Story twenty-nine: The first people to be sent to Jahannam	66
Story thirty: Fear of reckoning	68
Story thirty-one: My father fears that I will be punished in Jahannam	69
Story thirty-two: His love for the grandson of Rasulullaah <small>ﷺ</small>	70
Story thirty-three: An amazing tale of love for Rasulullaah <small>ﷺ</small>	71
Story thirty-four: Why should I eat?	72
Story thirty-five: An important principle of life.....	73
Story thirty-six: A sterling example of obedience to Rasulullaah <small>ﷺ</small>	74
Story thirty-seven: Respecting one's father.....	75
Story thirty-eight: The Sahabah were truly the followers of Rasulullaah <small>ﷺ</small>	76
Story thirty-nine: People will come to seek knowledge from you	77
Story forty: Three fasts every month.....	78
Story forty-one: The right of the neighbor	79
Story forty-two: The virtue of Wudhu	80
Story forty-three: I am expressing my gratitude to Allaah.....	82
Story forty-four: Counting one's blessings.....	83
Story forty-five: The forthright nature of Hadhrat Abu Hurairah	84
Story forty-six: Who is the greatest oppressor?	85
Story forty-seven: The generosity of Hadhrat Abu Hurairah.....	86
Story forty-eight: The hospitality of Hadhrat Abu Hurairah.....	87
Story forty-nine: The informal nature of Hadhrat Abu Hurairah	88
Story fifty: As story of hospitality.....	89

Hundred Stories of Hadhrat Abu Hurairah رضي الله عنه

Story fifty-one: Love for Rasulullaah <small>ﷺ</small> emanates from his speech ..	90
Story fifty-two: Respect for Rasulullaah <small>ﷺ</small>	91
Story fifty-three: Expansion of Masjidun-Nabawi.....	92
Story fifty-four: Status in the field of knowledge	93
Story fifty-five: I ask for that knowledge which Allaah Ta'ala has granted you.....	95
Story fifty-six: Five wise principles to live by	96
Story fifty-seven: Only you would have asked me this.....	97
Story fifty-eight: Three advices of Rasulullaah <small>ﷺ</small>	98
Story fifty-nine: The means of attaining the intercession of Rasulullaah <small>ﷺ</small>	100
Story sixty: The incident of the shoes	101
Story sixty-one: Calling towards good and preventing evil	104
Story sixty-two: Advise regarding beautification and adornment..	105
Story sixty-three: The inheritance of Rasulullaah <small>ﷺ</small> is being distributed.....	106
Story sixty-four: The greatest narrator of Hadeeth	107
Story sixty-five: The reason for narrating so many Ahaadeeth.....	108
Story sixty-six: The intelligence of Abu Hurairah	110
Story sixty-seven: This is the bounty of Allaah	111
Story sixty-eight: The youngster from Dous has surpassed you	112
Story sixty-nine: Excellent memory.....	113
Story seventy: Memory of Hadeeth tested	114
Story seventy-one: Abstaining from giving his own opinion.....	115
Story seventy-two: Hadhrat Abu Hurairah in the eyes of Hadhrat Talha bin Ubaidullaah	117
Story seventy-three: Hadhrat Abu Hurairah in the eyes of Hadhrat Abu Ayyoob Ansaari.....	118
Story seventy-four: Hadhrat Umar accepts the testimony of Hadhrat Abu Hurairah.....	119
Story seventy-five: Prohibition of tattoos	120
Story seventy-six: A proof of the mercy of Allaah	121
Story seventy-seven: Now narrate as many Hadeeth as you desire	122
Story seventy-eight: True repentance is accompanied with acceptance	123
Story seventy-nine: Inviting the Jews to Islaam.....	125
Story eighty: The corroboration of Hadhrat Aisha.....	126

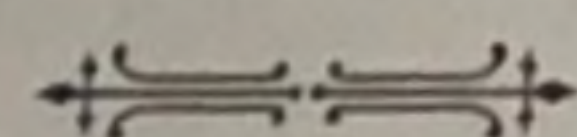
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Story seventy-seven: Now narrate as many Hadeeth as you desire	122
Story seventy-eight: True repentance is accompanied with acceptance	123
Story seventy-nine: Inviting the Jews to Islaam.....	125
Story eighty: The corroboration of Hadhrat Aisha.....	126

Story eighty-one: Sermon from the Mimbar of Rasulullaah ﷺ	128
Story eighty-two: Obedience to the Ameer	129
Story eighty-three: The thirst for two things will never be quenched	130
Story eighty-four: Shaytaan mentions the virtue of Aayatul Kursi	131
Story eighty-five: Three great calamities	133
Story eighty-six: The response of Hadhrat Uthmaan	134
Story eighty-seven: Love for Hadhrat Hussein	135
Story eighty-eight: The virtue of attending to one's parents	137
Story eighty-nine: This is how kings are treated	139
Story ninety: Hadhrat Abu Hurairah and the recording of Hadeeth	141
Story ninety-one: Gaining the bounties of Jannat and salvation from the punishment of the Aakhirah	142
Story ninety-two: The horrific result of pride	143
Story ninety-three: The governor fears Hadhrat Abu Hurairah	144
Story ninety-four: Seeking protection from sin	146
Story ninety-five: This food was fed to you by Allaah	147
Story ninety-six: A slave prevents Marwaan from entering	148
Story ninety-seven: Caution in narrating Hadeeth	149
Story ninety-eight: The inner condition and outer condition are the same	150
Story ninety-nine: Ease after difficulty	152
Story hundred: My weakness is because of my stomach	153
Story hundred-one: The demise of Hadhrat Abu Hurairah	154



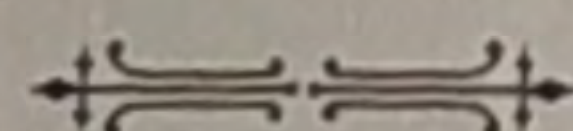
Introduction

All praise belongs to Allaah, we laud Him, seek His assistance and from Him only do we seek forgiveness. We bring Imaan in Him and solely rely on Him. We seek Allaah's protection from the evil of our actions and ourselves. Whoever Allaah guides can never be led astray and whomever He leads astray can never be guided. We bear witness that there is none worthy of worship but Allaah and that our guide, intercessor and master Muhammed ﷺ is His servant and Rasul. We seek Allaah's protection from Shaytaan the accursed. In the name of Allaah the Most Gracious Most Merciful.

"Muhammad ﷺ is Allaah's Rasul and those with him (*the Sahabah* ﷺ) are stern (*strong*) against the Kuffaar and (*yet*) compassionate (*sympathetic*) among themselves. You will see them sometimes bowing (*in Ruku*), sometimes prostrating (*in Sajdah, always*) seeking Allaah's bounty and His pleasure. Their hallmark (*by which they are recognised*) is on their faces because of the effect of prostration (*referring to the illumination and humility apparent on their faces*). This is their description in the Torah. Their description in the Injeel (*Bible*) is like that of a plant that sprouts its shoots and strengthens it, after which it becomes thick and stands on its own stem, pleasing the farmer. (*Allaah has nurtured the Sahabah in this manner*) So that the Kuffaar may be enraged by them (*because of their animosity for Islaam and for the Sahabah* ﷺ). Allaah has promised forgiveness and a grand reward for those of them who have Imaan and who do good deeds." (Surah Fatah: 29)

The noble Sahabah are that illustrious group of individuals who, after the Ambiyaa, are the most prominent and exemplary

Story eighty-one: Sermon from the Mimbar of Rasulullaah ﷺ	128
Story eighty-two: Obedience to the Ameer	129
Story eighty-three: The thirst for two things will never be quenched	130
Story eighty-four: Shaytaan mentions the virtue of Aayatul Kursi	131
Story eighty-five: Three great calamities	133
Story eighty-six: The response of Hadhrat Uthmaan	134
Story eighty-seven: Love for Hadhrat Hussein	135
Story eighty-eight: The virtue of attending to one's parents	137
Story eighty-nine: This is how kings are treated	139
Story ninety: Hadhrat Abu Hurairah and the recording of Hadeeth	141
Story ninety-one: Gaining the bounties of Jannat and salvation from the punishment of the Aakhirah	142
Story ninety-two: The horrific result of pride	143
Story ninety-three: The governor fears Hadhrat Abu Hurairah	144
Story ninety-four: Seeking protection from sin	146
Story ninety-five: This food was fed to you by Allaah	147
Story ninety-six: A slave prevents Marwaan from entering	148
Story ninety-seven: Caution in narrating Hadeeth	149
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The noble Sahabah are that illustrious group of individuals who, after the Ambiyaa, are the most prominent and exemplary

of all people in Imaan, conviction, character, steadfastness, righteousness, nobility and honesty.

This assertion is not based upon love or blind infatuation but it is a historic fact that time has failed to produce anyone who can equal them.

In addition to this the Quraan, Hadeeth, and previous scriptures all clearly prove this undeniable fact.

Noble Quraan

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

"You (the followers of Muhammad ﷺ) are the best of all nations who have been raised for (the benefit and salvation of) mankind."

(Surah Aal-Imraan: 110)

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

"Thus (just as Allaah has guided the Muslims to the straight path) We have made you (the Ummah of Rasulullaah ﷺ) such a group that is moderate in nature (free from excesses and shortcomings) so that you may be witnesses (on the Day of Qiyaamah) over people." (Surah Baqarah: 143)

The Mufasssireen and Muhadditheen are in agreement that this verse was revealed specifically regarding as well as addressing the first group of the Sahabah.

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

"Muhammad ﷺ is Allaah's Rasul and those with him (the Sahabah ﷺ) are stern (strong) against the Kuffaar and (yet) compassionate (sympathetic) among themselves. You will see them sometimes bowing (in Ruku), sometimes prostrating (in Sajdah, always) seeking Allaah's bounty and His pleasure. Their hallmark (by which they are recognised) is on their faces because of the effect of prostration (referring to the illumination and humility apparent on their faces). (Surah Fatah: 29)

وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّشِدُونَ

"(Addressing the Sahabah ﷺ, Allaah says,) Know well that the Rasul of Allaah is in your midst (referring to the time when he lived with them). There are many matters that you would place you in

difficulty if he (the Rasul ﷺ) were to obey you (for the Rasul ﷺ acts on the orders of Allaah). However, Allaah has made Imaan beloved to you, has made it beautiful within your hearts and has made Kufr, sin and disobedience abhorrent (extremely disgusting) to you. Such people (with these qualities) are rightly guided." (Surah Hujuraat: 7)

In these verses, Allaah Ta'ala testifies to the perfect Imaan of all the Sahabah.

Hadeeth.

1.

Hadhrat Imraan bin Hussein ﷺ narrates that
Rasulullaah ﷺ said,

خير الناس قرني ثم الذين يلونهم ثم الذين يلونهم

The best of people are my generation and then those who
will follow after them and then those who will follow
after them."¹

2.

لا تسبوا اصحابي فان احدكم لو انفق مثل احد ذهباً ما بلغ مد احدهم
ولا نصيفه

"Do not speak ill of my Sahabah for verily even if you
were to spend the equivalent of Mount Uhud in gold
you will not equal a few grams which they spend or
even half."²

3.

اللّٰه في اصحابي لا تتخذهم غرضاً بعدى فمن احبهم فبحبى احبهم ومن
ابغضهم فببغضى ابغضهم ومن اذاهم فقد اذانى ومن اذانى فقد اذى الله ومن
اذى الله فيوشك ان يأخذه

Fear Allaah! Fear Allaah with regards to my Sahabah.
Whoever will love them will do so because he loves me
and whoever will have enmity towards them will do so

¹ 'Bukhaari', 'Muslim'

² 'Bukhaari', 'Muslim', 'Abu Dawood', 'Tirmidhi'

because he has enmity towards me. Whoever will harm
them, harms me and whoever harms me, harms Allaah
and whoever harms Allaah then the time when he will be
punished is very near."¹

4.

عن جابر بن عبد الله يقول سمعت رسول الله يقول "لا تمس النار مسلماً رانى
او راي من رانى

"The fire of Jahannam will not touch the Muslim who
saw me (Sahabah) or the person who saw the one who
saw me (Taabi'een)."²

5.

اذا رايتم الذين يسبون اصحابي فقولوا لعنة الله على شرکم

"When you see any person cursing my Sahabah then say,
"May the curse of Allaah be upon the one who is the
worst."³

Previous scriptures

Even though the previous scriptures (Bible-Injeel, Torah, and
Psalms-Zaboor) have been altered, mention of Rasulullaah
ﷺ and his Sahabah ﷺ can still be found in it.

1) It is mentioned in the fifth chapter of the Torah entitled
"Istithnaa",

"And of the blessed parting advices that the friend of Allaah,
Moosa عليه السلام, gave to Bani Israa'eel was that he said, "Allaah

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لا تسبوا اصحابي فان احدكم لو انفق مثل احد ذهباً ما بلغ مد احدهم
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"Do not speak ill of my Sahabah for verily even if you
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Ta'ala called out from the Mount Sinai and rose from Sha'eer. He will become apparent from the well of Faaraan, and arrive with ten thousand blessed souls¹. His right hand will bear the flames of Shari'ah (the ten thousand blessed souls) and he will love his people immensely. Their reverence is in your hands; they will sit at your feet and benefit from your every word."

This advice comprises of nine sentences; the first two make mention of the Nabuwat of Hadhrat Moosa ﷺ and Hadhrat Isa ﷺ. The next four sentences mention the Noble Quraan of Rasulullaah ﷺ and the Sahabah. The final three sentences describe this blessed group of Sahabah.

In a similar manner in the following verses of the Bible;

- Book: 24 chapter: 31 verse: 33, 34
- Scripture: 30 chapter: 2
- Makaashifah: 14 verse: 1-10
- Psalms: 149 verse: 6-9
- Psalms: 144 verse: 2, 13
- Joshua: 6 verse: 45
- Mataa: 3 verse: 8,9
- Luqas: 3 verse: 8

As well as many others make mention of this noble group of Sahabah, indicating that they are superior to every other Ummat after the Ambiyaa.

The book before you consists of a hundred interesting and inspirational stories of Hadhrat Abu Hurairah ﷺ, who is a prominent member of this blessed group. The mention of these incidents, which lifts the spirit and refreshes ones

¹Bible verse: 1908

Imaan, also counters the objections and false allegations made against him.

The author would firstly like to express his gratitude to Allaah Ta'ala for having granted me the ability to pen this work so that we may be able to follow in the footsteps of this illustrious group until our dying breath.

Secondly I would like to thank my mentor, Hadhrat Moulana Naazim Ashraf Sahib (D.B), on whose instruction work first began in this direction and assisted me until its completion.

May Allaah Ta'ala accept this humble effort and make it a means of salvation for the author, his parents, teachers, friends and family.

Aameen

*Ibn Saror Muhammad Shuaib
Student in the Iftaa department
Jaamia Ashrafiyah
Lahore*

Ta'ala called out from the Mount Sinai and rose from Sha'eer. He will become apparent from the well of Faaraan, and arrive with ten thousand blessed souls¹. His right hand will bear the flames of Shari'ah (the ten thousand blessed souls) and he will love his people immensely. Their reverence is in your hands; they will sit at your feet and benefit from your every word."

This advice comprises of nine sentences; the first two make mention of the Nabuwat of Hadhrat Moosa عليه السلام and Hadhrat Isa عليه السلام. The next four sentences mention the Noble Quraan of Rasulullaah ﷺ and the Sahabah. The final three sentences describe this blessed group of Sahabah.

In a similar manner in the following verses of the Bible;

- Book: 24 chapter: 31 verse: 33, 34
- Scripture: 30 chapter: 2
- Makaashifah: 14 verse: 1-10
- Psalms: 149 verse: 6-9
- Psalms: 144 verse: 2, 13
- Joshua: 6 verse: 45
- Mataa: 3 verse: 8,9
- Luqas: 3 verse: 8

As well as many others make mention of this noble group of Sahabah, indicating that they are superior to every other Ummat after the Ambiyaa.

The book before you consists of a hundred interesting and inspirational stories of Hadhrat Abu Hurairah رضي الله عنه, who is a prominent member of this blessed group. The mention of these incidents, which lifts the spirit and refreshes ones

¹Bible verse: 1908

Imaan, also counters the objections and false allegations made against him.

The author would firstly like to express his gratitude to Allaah Ta'ala for having granted me the ability to pen this work so that we may be able to follow in the footsteps of this illustrious group until our dying breath.

Secondly I would like to thank my mentor, Hadhrat Moulana Naazim Ashraf Sahib (D.B), on whose instruction work first began in this direction and assisted me until its completion.

May Allaah Ta'ala accept this humble effort and make it a means of salvation for the author, his parents, teachers, friends and family.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief biography of Hadhrat Abu Hurairah رضي الله عنه

Name

There is a great difference of opinion regarding the real name of Hadhrat Abu Hurairah رضي الله عنه and there is no greater difference of opinion in determining the name of any other Sahabi than this. In some instances thirty and even forty opinions have been expressed. Allaamah Suyuthi رحمته الله has reported twenty names in 'TadreeburRaawie' but of them three are most famous.

- 1- Abdus Shams bin Sakhar
- 2- Abdur Rahmaan bin Sakhar
- 3- Abdullaah bin Amr

The researchers have stated that his name was Abdus Shams during the period of Ignorance and after embracing Islaam his name was changed to Abdur Rahmaan, even though Imaam Bukhaari رحمته الله and Imaam Tirmidhi رحمته الله have given preference to the name Abdullaah bin Amr. Imaam Haakim رحمته الله reports in his 'Mustadrak' on the authority of Ibn Ishaq from Hadhrat Abu Hurairah رضي الله عنه,

قال حدثني بعض اصحابي عن ابي هريرة رضي الله عنه قال كان اسمي في الجاهلية
عبدالشمس بن صحر فسميت في الاسلام عبد الرحمن

Some of my companions have reported to me from Hadhrat Abu Hurairah رضي الله عنه that he said, "My name during the period of ignorance was Abdus Shams bin Sahr and I was named Abdur Rahmaan after embracing Islaam."¹

¹'Dars Tirmidhi' (1/161, 162), 'Usdul Ghaabah' (5/ 316)

Common name

He was commonly called "Abu Hurairah" and he became so famous by this name that his real name was forgotten. The reason for being given this name is mentioned in 'Tabqaat Ibn Sa'ad', Hadhrat Abu Hurairah ﷺ. **He says that there was a little kitten that he would place on the branch of a tree at night and take off in the morning. He would play with it and because of his affinity to it was commonly called "Abu Hurairah" (father of the kitten).**

Whereas Allaamah ibn Abdul Bar ﷺ has reported in 'Istie'aab' that it was Rasulullaah ﷺ who gave him this name and Allaamah Suyuthi ﷺ in 'TadreeburRaawie' has reported that his common name before this was "Abul Aswad".¹

Lineage

Just as there is difference of opinion regarding his name there is difference of opinion regarding the names of his parents. His lineage from his father's side has been reported in 'Tabqaat Ibn Sa'ad' to be as follows,

Abu Hurairah Abdur Rahmaan (Umair, Abdullaah) the son of Aamir, who was the son of Abd DhishShuraa, who was the son of Thareeq, who was the son of Ghayaath who was the son of Laheenah, who was the son of Sa'ad, who was the son of Tha'labah, who was the son of Saleem, who was the son of Faham, who was the son of Ghanam, who was the son of Dous.²

On the other hand Ibn Atheer ﷺ has reported his lineage in the following manner,

¹'Dars Tirmidhi' (1/ 262), 'Tirmidhi'

²'Al-Bidaayah wan Nihaayah'

Umair, the son of Aamir, who was the son of Abd DhishShuraa, who was the son of Thareeq, who was the son of Itaab, who was the son of Abu Dhu'f, who was the son of Munaabih, who was the son of Sa'ad, who was the son of Tha'labah, who was the son of Saleem, who was the son of Faham, who was the son of Ghanam, who was the son of Dous.¹

His mother's name was Umaymah or Maymoonah, the daughter of Sabeeh, who was the son of Haarith.

Appearance

Hadhrat Abu Hurairah ﷺ had a slightly brownish complexion. He had shiny white teeth with a gap between his two front teeth. He had a broad chest. He had a Zulfah (long hair) combed into two paths that would reach both his shoulders. He had white hair and it was soft like silk. He would apply Mehndi (henna) to his beard because of which it would appear to be red.²

Tribe and clan

Hadhrat Abu Hurairah ﷺ belonged to the clan of Dous, which was a branch of the tribe of Azd but more famous by the name of Dous. Allaamah Ibn Atheer ﷺ has mentioned the lineage of this clan as follows;

Dous, who was the son of Adnaa, who was the son of Abdullaah, who was the son of Zahdaan, who was the son of Ka'ab, who was the son of Haarith, who was the son of Ka'ab, who was the son of Maalik, who was the son Nadhar, who was the son of Azd.³

¹'Usdul Ghaabah' (5/ 315)

²'Siyarus Sahabah'

³'Usdul Ghaabah' (5/315)

According to most narrations it is reported that the clan of Dous lived in a village in Yemen whereas some Ulama have concluded that they lived close to the town of 'Tabaalah'.

Birth

Hadhrat Abu Hurairah ﷺ was born twenty-four years before Hijrat in his hometown.

Childhood and youth

Hadhrat Abu Hurairah ﷺ was deprived of the protection of a father from an early age and grew up under impoverished and poverty stricken conditions. His mother did her best to raise him under these difficult conditions.

Even though the details about his childhood are vague but we do know this much that he would tend to sheep when he was young. He would take them into the pastures during the day and remain with them until the night. We are also able to determine that he learnt to read and write during this time and at times would recites poems as well. **He worked for Basra bint Ghazwaan in return for food and clothes and part of his duties was that whenever she signalled he was to immediately bring her steed, which he did at times barefooted. Allaah Ta'ala made it such that this very lady came into his wedlock later in life.**

Even though most of his life in his hometown was spent in poverty, after migrating along with his tribe to Madinah in the sixth year after Hijrat things changed for him and **later he was even able to have a slave of his own.**

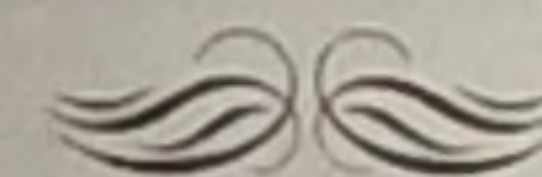
Until he embraced Islaam

Hadhrat Thufail bin Amr Dousi ﷺ, who was from the same tribe as Hadhrat Abu Hurairah ﷺ, embraced Islaam

before Hijrat in Makkah. The flame of Islaam having been ignited in his heart, he returned home and began propagating Islaam. **On account of his efforts the entire tribe of Dous embraced Islaam and in the seventh year after Hijrat, he along with his tribe made their way to Madinah.** This was at the same time that Rasulullaah ﷺ had marched towards Khaibar and when informed of this after arriving in Madinah, they all made their way to Khaibar. After reaching Khaibar, they all pledged their allegiance to Rasulullaah ﷺ.

After embracing Islaam

During the lifetime of Rasulullaah ﷺ: The summary of the entire life of Hadhrat Abu Hurairah ﷺ from the time he came into the service of Rasulullaah ﷺ until the demise of Rasulullaah ﷺ is that **he spent three quarters of the day in the company of Rasulullaah ﷺ.** The manner in which he accomplished this was also astonishing; whether at home or on a journey, in company or solitude, night or day, during times of peace or war, sickness or health, happiness or sadness, Hadhrat Abu Hurairah ﷺ was anxious to be in the company of Rasulullaah ﷺ all the time.



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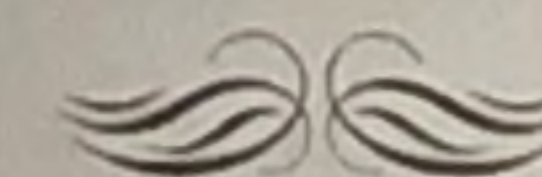
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During this time Hadhrat Abu Hurairah رضي الله عنه occupied himself in three things;

- 1- Gazing at the beauty of Rasulullaah صلی اللہ علیہ وسلم, which would bring comfort to him. Hadhrat Abu Hurairah رضي الله عنه himself stated, "Witnessing the beauty of Rasulullaah صلی اللہ علیہ وسلم would bring comfort to my soul and coolness to my eyes."
- 2- Remaining in the service of Rasulullaah صلی اللہ علیہ وسلم whenever possible.
- 3- Gaining knowledge and benefitting from Rasulullaah صلی اللہ علیہ وسلم.

In order to achieve this, Hadhrat Abu Hurairah رضي الله عنه sacrificed the comforts of marriage and resided with the companions of Suffaah, who lived under difficult conditions of poverty. He spent more than three years as a student in the first Madressa of Islaam. During this time he had to undergo stringent conditions, poverty and want, hunger and pain, his patience was tested but he remained steadfast and never left the side of Rasulullaah صلی اللہ علیہ وسلم.

He would say, "My condition was such that as soon as I obtained something to eat, I would present myself before Rasulullaah صلی اللہ علیہ وسلم. I never ate fresh bread, never wore new clothes, I had no slave and I did not even possess a shawl to keep myself warm. At times I could not even stand properly (on account of hunger) so I would tie a stone to my back and then lean on by elbows until my back straightened and I could stand again."

In the service of Rasulullaah

Remaining in the service of Rasulullaah صلی اللہ علیہ وسلم was the highlight of his life which led him to being blessed with the knowledge of Rasulullaah صلی اللہ علیہ وسلم and the reaping the blessings of being in his company. He would say,

"When Rasulullaah صلی اللہ علیہ وسلم would go to relieve himself then I would take water for him with which he would purify himself. I would then bring another container of water with which Rasulullaah صلی اللہ علیہ وسلم would then make Wudhu (ablution)."

Rasulullaah صلی اللہ علیہ وسلم also had complete reliance in Hadhrat Abu Hurairah رضي الله عنه such that if Rasulullaah صلی اللہ علیہ وسلم wished to distribute anything or impart a message to anyone then he would entrust Hadhrat Abu Hurairah رضي الله عنه with this duty. Many incidents of this nature testify to the sincerity and honesty of Hadhrat Abu Hurairah رضي الله عنه. This is why Rasulullaah sent Hadhrat Abu Hurairah رضي الله عنه along with Hadhrat Alaa bin Hadhrami رضي الله عنه when inviting the Persians to Islaam.

After the demise of Rasulullaah

Even after the demise of Rasulullaah صلی اللہ علیہ وسلم, Hadhrat Abu Hurairah رضي الله عنه continued spending his life in the services of Deen, knowledge and Islaam. During the Khilaafat of Hadhrat Abu Bakr رضي الله عنه he rendered service to Hadeeth wherever he was sent. The narrations of 'Musnad Ahmed' and 'Tabqaat Ibn Sa'ad' indicate that Hadhrat Abu Hurairah رضي الله عنه was sent with Hadhrat Alaa رضي الله عنه to Bahrain to counter the rising Irtidaad (apostasy) occurring there. Similarly he also participated in the various other wars against the apostates.¹

¹Musnad Ahmed' (1/181)

During the Khilaafat of Hadhrat Umar رضي الله عنه he was deputed with collecting the Zakaat in Bahrain. During the Khilaafat of Hadhrat Uthmaan رضي الله عنه, he came to Madinah seeking permission to join the Jihaad expeditions towards the east but became engrossed in the propagation of Hadeeth. During the period of turmoil, he encouraged everyone to support and assist Hadhrat Uthmaan رضي الله عنه. Historians mention that Hadhrat Abu Hurairah رضي الله عنه was amongst those people who risked their lives to defend the Ameerul Mu'mineen Hadhrat Uthmaan رضي الله عنه.

During the Khilaafat of Hadhrat Ali رضي الله عنه, when the turmoil increased, then just as other Sahabah who acted on the Hadeeth of Rasulullaah ﷺ and remain impartial in this conflict, he too did not side with anyone and remained entirely aloof from the civil war of that time. **During the Khilaafat of Hadhrat Muawiyah رضي الله عنه, he was entrusted with governorship of Madinah from time to time.**

Exploits as a soldier

Allaah Ta'ala blessed Hadhrat Abu Hurairah رضي الله عنه with prowess in the field of knowledge as well as courage on the battlefield. He had great enthusiasm for Jihaad and was one of the brave soldiers of Rasulullaah ﷺ.

During the lifetime of Rasulullaah ﷺ he participated in the battle of Khaibar, battle of WaadiyulQuraa, DhaaturRiqaa, conquest of Makkah, battle of Tabuk as well as other smaller expeditions. During the Khilaafat of Hadhrat Abu Bakr رضي الله عنه when apostasy reared its ugly head, Hadhrat Abu Hurairah رضي الله عنه stepped forward during these trying times to extinguish the flames of this increasing turmoil. During the Khilaafat of Hadhrat Umar رضي الله عنه he participated in the conquest of Syria and the battle of Yarmook. During the Khilaafat of Hadhrat

Uthmaan رضي الله عنه he participated in the battles of Balanjar and Armenia, etc.

Character and personality

Hadhrat Abu Hurairah رضي الله عنه is unique in the manner that he served, cared and remained in the company of Rasulullaah ﷺ and in so doing was blessed with exceptional purity, character, knowledge and devotion. This continuous effort and exertion ultimately resulted in him being blessed with exceptional character and noble personality. In the wondrous garden of his character, the flowers of acquiring knowledge and propagating it blossom with unequalled steadfastness, fear of Allaah, fear of the Aakhirah, love for Rasulullaah ﷺ, desire for martyrdom, adherence to Sunnat, occupation in Ibaadat, simplicity, humbleness, sincerity, truthfulness, concern for Deen, social etiquette, trustworthiness, generosity, patience and tolerance.

If we were to summarise his character and personality then we would have to say that he remained ever fearful of Allaah Ta'ala to such an extent that mere mention of the torment of punishment of the Aakhirah would render him unconsciousness. This remained with him until his final moments on this earth as well. He loved Rasulullaah ﷺ to such an extent that he could not bear even a short while being separated from him and whoever loved Rasulullaah ﷺ would also begin to love Hadhrat Abu Hurairah رضي الله عنه.

Once he expressed this love to Rasulullaah ﷺ and said,

"O Rasulullaah ﷺ! Gazing upon you is the joy of my life and the coolness of my eyes."

This love turned Hadhrat Abu Hurairah رضي الله عنه into such an exemplary Muslim that the Sunnat and practices of

Rasulullaah ﷺ could be seen in every action of his life, which he encouraged others to follow as well. This stringent adherence to the Sunnat of Rasulullaah ﷺ granted him the status of being a great Aabid (worshipper) and abstinent servant of Allaah.

He would remain so engrossed in Ibaadat that he would spend the entire night engaged in Dhikr (remembrance of Allaah) and other devotions. In addition to the compulsory fasts, he would fast every month. Hadhrat Abu Uthmaan Nahdi رضي الله عنه narrates that he spent seven nights in the company of Hadhrat Abu Hurairah رضي الله عنه and witnessed that Hadhrat Abu Hurairah رضي الله عنه, his wife and his slave all took turns to wake in the night and worship Allaah Ta'ala. He would recite Tasbeeh twelve thousand times daily. His simplicity and unreservedness was such that even when in a position of authority, he was not afraid to talk about his days of poverty.

Forthrightness and standing for the truth were also among his exceptional merits. He was not afraid to express the truth even before the leader of the time. His social life was also exemplary; his kind treatment and love for his mother is well known. He treated others kindly as well; forgiveness, tolerance and humility in his manner. He would meet everyone modestly and showed great affection to those younger than him especially children. He was a generous host and would not be perturbed by the extended stay of his guests. He was exemplary in his generosity as well and would find solace in giving charity and helping others.

Life as a scholar

Allaah Ta'ala had granted Hadhrat Abu Hurairah رضي الله عنه a unique desire for the knowledge of Deen, which is the means of protecting Deen. In addition to this desire the special attention and gaze of Rasulullaah ﷺ remained on him at all times and as a result which only increased his desire for knowledge such

that a time came when Rasulullaah ﷺ awarded him the title of "Wi'aul Ilm" (the vessel of knowledge) testifying to the immense level of his knowledge.

Hadhrat Abu Hurairah رضي الله عنه was proficient in the other sciences of knowledge in addition to being proficient in the field of Hadeeth. He has made propagation of Hadeeth his life's work, which is why he is included amongst those who have narrated the most number of Hadeeth. The narrations reported from him number 5347 and what is especially noteworthy is that it is not restricted to one subject only but encompasses all aspects of Deen. The majority of these narrations, he reports directly from Rasulullaah ﷺ.

In addition to benefitting from Rasulullaah ﷺ, he also benefited from Hadhrat Aisha رضي الله عنها, Hadhrat Abu Bakr رضي الله عنه, Hadhrat Umar رضي الله عنه, Hadhrat Usaamah bin Zaid رضي الله عنه, Hadhrat Salmaan Faarsi رضي الله عنه, Hadhrat Ubay bin Ka'ab رضي الله عنه, Hadhrat Abdullaah bin Salaam رضي الله عنه, as well as other Sahabah and the list of those who narrated from him is too lengthy to mention. Imaam Bukhaari رحمته الله has written that more than eight hundred individuals reported Ahaadeeth from Hadhrat Abu Hurairah رضي الله عنه which include many Sahabah, Sahabiyaat, and many Aimah of the Taabi'een¹.

Reason for so many narrations

The reason for Hadhrat Abu Hurairah رضي الله عنه narrating so many narrations, aside from the same narration being reported with many chains of narration, is that Hadhrat Abu Hurairah رضي الله عنه was such a dedicated student that he sacrificed everything to listen to the Hadeeth of Rasulullaah ﷺ. He sacrificed his wealth, trade, business and marriage so that he could free himself from all responsibilities and spend every moment in the company of Rasulullaah ﷺ. The other Sahabah on the other hand has

¹Al-Bidaayah wan Nihaayah' (8/103)

responsibilities to their family and business to tend to because of which they could not spend all their time in the company of Rasulullaah ﷺ. In addition Hadhrat Abu Hurairah ﷺ has acquired the special supplications of Rasulullaah ﷺ.

His status as a Mufti

Hadhrat Abu Hurairah ﷺ in addition to being a narrator of a large number of Hadeeth was also a Mufti.

Allaamah Hafiz Dhahabi رحمه الله writes,

"He was a vessel of knowledge and a Mufti, having a lofty status amongst the Aimah."¹

Hadhrat Ziyaad bin Suniya reports, "Hadhrat Abdullaah bin Abbaas ﷺ, Hadhrat Abdullaah bin Umar ﷺ, Hadhrat Abu Sa'eed Khudri ﷺ, Hadhrat Jaabir bin Abdullaah ﷺ, Hadhrat Abu Hurairah ﷺ and a few other Sahabah would issue Fatwa (religious rulings) in Madinah."²

We learn from other narrations that he was extremely cautious in issue verdicts and he is included in the intermediary level of those who issued verdicts during that era.

Status and rank

In order to understand his status and rank it is sufficient to know that he was of the renowned and illustrious companions of Suffaah and a noble companion of Rasulullaah ﷺ. The numerous virtues and merits revealed regarding the Sahabah in the Noble Quraan also refer to Hadhrat Abu Hurairah ﷺ. Nevertheless we will now further highlight his rank from the statements of the senior personalities of this Ummat;

¹'Seerat Hadhrat Abu Hurairah' on the authority of 'Tadhkiratul Huffaaz' (1/28)

²'Siyar A'alaamun Nubalaa' (2/437)

1) Hadhrat Talha bin Ubaidullaah ﷺ when replying to the misgivings of another person said, "He (Hadhrat Abu Hurairah ﷺ) heard such narrations from Rasulullaah ﷺ which we did not hear."

2) Hadhrat Abu Ayyoob Ansaari رحمه الله, who also has the honour of being the attendant of Rasulullaah ﷺ, narrates, "I prefer that I narrate these Hadeeth from Abu Hurairah ﷺ."

3) On one occasion Hadhrat Abdullaah bin Umar ﷺ said, "Abu Hurairah ﷺ! You remained the most in the company of Rasulullaah ﷺ, which is why you are the greatest Aalim of Hadeeth."

4) Hadhrat Ubay bin Ka'ab رحمه الله once said, "Abu Hurairah ﷺ was very forthright and would ask Rasulullaah ﷺ about those matters regarding which we were shy to ask about."

5) Hadhrat Zaid bin Thaabit رحمه الله was once asked about Hadhrat Abu Hurairah ﷺ and he replied, "Never leave the hand of Hadhrat Abu Hurairah ﷺ."

6) Imaam A'amash رحمه الله reports from Hadhrat Abu Saalih AS-Simaan رحمه الله, "Abu Hurairah ﷺ was the greatest Hafiz of Hadeeth from the Sahabah. I do not mean by this that he was the greatest of all the Sahabah but I only wish to point out that from them he memorised the most Ahaadeeth."

7) Imaam Shaafie رحمه الله used to say, "Hadhrat Abu Hurairah ﷺ was the greatest Hafiz of Hadeeth in his time."

8) Hafiz Ibn Abdul Bar رحمه الله said, "Hadhrat Abu Hurairah ﷺ was the greatest Hafiz of Hadeeth of the Sahabah."

9) Hafiz Ibn Hajar Askalaani رحمته الله writes, "Hadhrat Abu Hurairah رضي الله عنه was the greatest Hafiz of Hadeeth from his contemporaries and no other Sahabi has reported such a large treasure of Hadeeth. The Muhadditheen are in agreement that he has narrated the most number of Hadeeth from the Sahabah."

10) Hadhrat Hafiz Ibn Katheer رحمته الله says, "Hadhrat Abu Hurairah رضي الله عنه unique example of possessing exceptional memory, Taqwa, trustworthiness, honesty, abstinence, desire for Ibaadat and virtuous deeds. He has narrated many Ahaadeeth and is regarded amongst the Huffaaz of Hadeeth of the Sahabah."

Demise

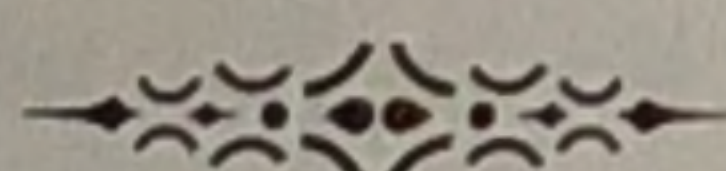
According to the most famous narrations, Hadhrat Abu Hurairah رضي الله عنه passed away in the year 59 A.H. Even during his last moments he continued the effort of calling towards good and preventing evil. His heart had become loathsome to this world and eager to meet his Rabb.

When Marwaan bin Hakam came to see him in his final illness, Hadhrat Abu Hurairah رضي الله عنه supplicated,

"O Allaah! I desire to meet You, You also desire to meet me."

A few minutes after Marwaan bin Hakam left, the soul of Hadhrat Abu Hurairah رضي الله عنه left this earthly abode.

To Allaah do we belong and unto Him shall we return

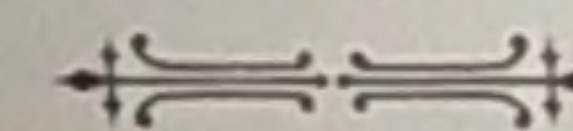


One hundred stories of Hadhrat Abu Hurairah

Story one: The name Abu Hurairah

All scholars are in agreement that he was commonly known as "Abu Hurairah رضي الله عنه", which literally means "The father of a kitten". Various narrations have been reported regarding the reason for him being called this, one of which is as follows,

On one occasion Hadhrat Abdullaah bin Raafi'a رضي الله عنه asked him, "Why are you called Abu Hurairah رضي الله عنه?" He replied, "I had kept a kitten as a pet; at night I would put it on a branch and I would take it with me when I tended to the sheep during the day. I would play with it whenever I was free. Seeing the great affinity I had with the kitten, people began calling me "Abu Hurairah".¹



¹Tirmidhi' (3885), 'Al-Bidaayah wan Nihaayah' (8/919)

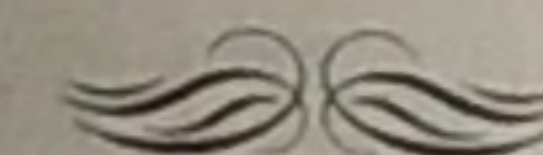
**Story two:
Hadhrat Abu Hurairah
migrates to Madinah**

Towards the end of the sixth year after Hijrat or the beginning of the seventh year, Hadhrat Thufail bin Amr Dousi رضى الله عنه decided that the time had now arrived to leave their hometown and migrate to Madinah. He encouraged the other members of his tribe to do the same and approximately seventy or eighty families prepared themselves to migrate to Madinah (which according to some narrations comprised of four hundred people). Hadhrat Thufail رضى الله عنه took all these people and they said goodbye to their homes and town, and made their way towards Madinah. Amongst them was Hadhrat Abu Hurairah رضى الله عنه. His mother had not yet embraced Islaam but he could not leave her alone, so he took her with him when he migrated to Madinah.

This caravan of the clan of Dous travelled from town to town until they reached Madinah. When they reached Madinah, they learnt that Rasulullaah ﷺ had left for Khaibar, so they too set out to join the Rasul of Allaah ﷺ. Hadhrat Abu Hurairah رضى الله عنه himself narrates,

"Rasulullaah ﷺ had left for Khaibar when we arrived in Madinah. We performs Fajr Salaah behind Sibaa bin Arthah رضى الله عنه, who Rasulullaah ﷺ had appointed as his deputy when leaving Madinah. Sibaa bin Arthah رضى الله عنه recited

Surah Maryam in the first Rakaat and Surah Mutaffifeen in the second. I thought to myself that so and so from the tribe of Azd is destroyed as he had two weights with which he used to give measure; with one he would give the people less and with the other he would take more." In another narration he mentions that people from the Azd tribe used to keep to weights for measure for this very purpose.¹



¹'Al-Bidaayah wan Nihaayah' (8/920), 'A'alaamun Nubalaa' (2/ 425), 'Tirmidhi' (3883)

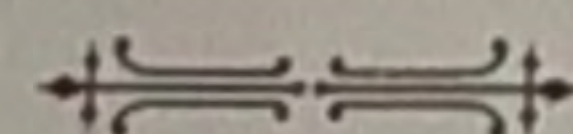
Story three: Travelling to Khaibar and embracing Islaam

When the caravan of the Dous clan learnt that Rasulullaah ﷺ had departed for Khaibar, they decided to join Rasulullaah ﷺ instead of waiting for him to return. Hadhrat Abu Hurairah رضي الله عنه accompanied them to Khaibar and he was reciting the following poem with great enthusiasm and eagerness,

يا ليلة من طولها وعنائها على انها من دارة الكفر نجت

O the length of the night and its difficulties are great but (still I am grateful as) it has saved me from the land of Kufr

During the journey his servant got lost but after reaching Khaibar and meeting Rasulullaah ﷺ, pledging allegiance to him, to his good fortune his servant arrived as well. Rasulullaah ﷺ gave him the good news that his servant had arrived and Hadhrat Abu Hurairah رضي الله عنه replied, "O Rasulullaah ﷺ! I set him free for the pleasure of Allaah." After pledging allegiance to Rasulullaah ﷺ, he stuck to him so stringently that he never left his side until Rasulullaah ﷺ left this world.¹



¹'Al-Bidaayah wan Nihaayah' (8/921), 'Siyarus Sahabah' (3/ 119), 'Usdul Ghaabah' (5/316)

Story four: Want and poverty

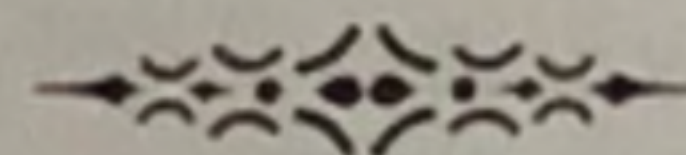
Hadhrat Abu Hurairah رضي الله عنه spent a little more than three years living amongst the companions of Suffaah as an esteemed student of Hadhrat Abu Hurairah رضي الله عنه. During this time he too had to endure the difficult conditions that the other companions of Suffaah also had to endure. The list of sacrifices he made in pursuing knowledge is very lengthy indeed as well as astonishing. He himself narrates,

"My condition was such that as soon as I obtained something to eat, I would present myself before Rasulullaah ﷺ. I never ate fresh bread, never wore new clothes and I had no slave. At times when overcome with hunger, I would ask someone passing about a verse of the Quraan, even though I knew the verse myself, only so that he would see my condition and perhaps give me something to eat."

"One day in extreme hunger and thirst I came to the Masjid, where I met a few other people. They asked me, "What has brought you here at this time?" I replied to them that it was extreme hunger. We then decided that we will present ourselves before Rasulullaah ﷺ and we all rose and went to the house of Rasulullaah ﷺ. When Rasulullaah ﷺ saw us he asked us what has brought us here at this time and we replied that it was hunger. Rasulullaah ﷺ asked for some dates to be brought and he gave each of us two dates after which he said,

"This will suffice for you today." I took the two dates and ate one, putting the other one in my pocket. When Rasulullaah ﷺ saw this he asked, "O Abu Hurairah ﷺ! Why have you kept this one date?" I replied that I had kept it for my mother. Rasulullaah said, "You eat it and I will give you another two dates for your mother."

On the instruction of Rasulullaah ﷺ, Hadhrat Abu Hurairah ﷺ ate the other date and Rasulullaah ﷺ gave him another two for his mother.¹



¹'Fathul Baarie' (8/ 77), 'Tabqaat Ibn Sa'ad' (2/ 55), 'Siyar A'alaamun Nubalaa' (2/ 427)

Story five:
Thirst quenched by
the miracle of Rasulullaah ﷺ

On some occasions Hadhrat Abu Hurairah ﷺ could not straighten his back on account of hunger so he would tie a stone to his stomach and then lean on his elbows until his back straightened and he could stand again. He narrates,

"One day I was lying in the street in this condition when Hadhrat Abu Bakr ﷺ passed by and I asked him about a verse in the Quraan. The purpose of me asking him this is that I would walk with him for a while, hoping that he would invite home for something to eat. However he answered my question and continued on his way. Hadhrat Umar ﷺ then passed by and I did the same with him but he too merely answered my question and continued on his way. **Finally Rasulullaah ﷺ passed and as soon as he saw my face, he understood the condition of hunger that I was in.** He told me to follow him and I obeyed. When we reached his home, he saw that there was a bowl of milk there. He enquired where it had come from and his wife replied that it was a gift sent for him from a certain person. Rasulullaah ﷺ then ordered me to call all the companions of Suffaah. The companions of Suffaah were the guests of Allaah; they had neither homes nor any wealth. Whenever any Sadaqah would come to Rasulullaah ﷺ, he would give it to them and not use it for himself but if anyone gave a gift to Rasulullaah ﷺ then he would share it with them and also partake of it. The instruction of Rasulullaah ﷺ to call all the companions of Suffaah was a bit burdensome for me as

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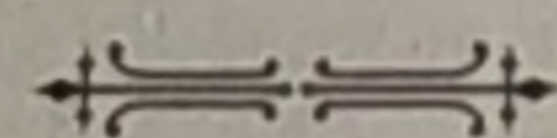
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I had thought that Rasulullaah ﷺ would give me the milk to drink from which I could draw some energy but now what will be left for after all the companions drink from this little milk. However obeying the command of Rasulullaah ﷺ is compulsory and so I went to Suffaah and informed them all of the invitation of Rasulullaah ﷺ. Like this all the companions of Suffaah arrived at the house of Rasulullaah ﷺ.

Once they had all arrived, Rasulullaah ﷺ instructed me, "O Abu Hurairah ﷺ! Take this bowl and offer them all to drink." I obeyed and each of them had a turn to drink from the milk. All drank to their fill and I then took the remaining milk to Rasulullaah ﷺ. Rasulullaah ﷺ looked at me and said, "Now only you and I remain." I replied, "Yes! O Rasulullaah ﷺ!" Rasulullaah ﷺ then instructed me to drink from it and I drank. Rasulullaah ﷺ told me to drink from it again and again I drank. Rasulullaah ﷺ continued telling me to drink from it and continued drinking from it until I could drink no more and said, "O Rasulullaah ﷺ! I take an oath by the One who was sent you with the truth! I cannot drink anymore." Rasulullaah ﷺ then took the bowl and finished what remained of the milk."¹



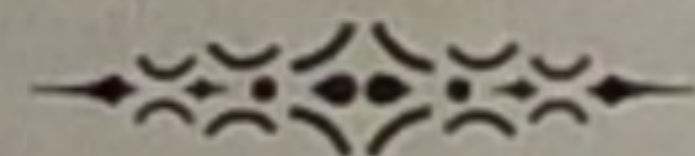
¹'Bukhaari' (4956, 5777), 'Musnad Ahmed', 'Tirmidhi' (2401), 'Haakim', 'Siyar A'alaamun Nubalaa' (2/477)

Story six: Satisfaction from a little

On one occasions Hadhrat Abu Hurairah ﷺ went to see Hadhrat Umar ﷺ while in intense hunger. **Hadhrat Umar ﷺ was reciting Tasbeeh after performing Salaah and Hadhrat Abu Hurairah ﷺ stood behind him, waiting for him to finish.**

When he finished, Hadhrat Abu Hurairah ﷺ went to him and asked him to recite a few verses of the Quraan to him. The purpose of doing this was so that Hadhrat Umar ﷺ would invite him home but Hadhrat Umar ﷺ merely recited the verses of Surah Aal-Imraan to him. They both then stood and began walking until they reached the house of Hadhrat Umar ﷺ and Hadhrat Umar ﷺ went, leaving Hadhrat Abu Hurairah ﷺ standing outside. Hadhrat Abu Hurairah ﷺ thought to himself that he must be changing his clothes and will call me in at any time now. However after waiting for a long time, he returned to the Masjid where he saw Rasulullaah ﷺ passing. When Hadhrat Abu Hurairah ﷺ came closer, Rasulullaah ﷺ began talking with him and Rasulullaah ﷺ asked, "O Abu Hurairah ﷺ! The signs of hunger are apparent from your face are you fasting?" Hadhrat Abu Hurairah ﷺ replied, "Yes! O Rasulullaah ﷺ! I have been perpetually fasting without breaking it and I do not possess anything to break this

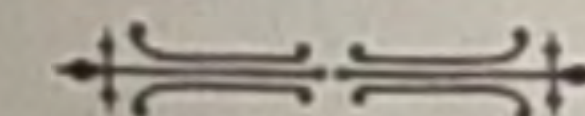
fast." Hearing this Rasulullaah ﷺ invited him home. When they reached the home of Rasulullaah ﷺ, he instructed his slave to bring the bowl to them. When the bowl was brought, he saw that it contained a little leftover food, perhaps it was a dish prepared from barley. Rasulullaah ﷺ has already eaten from it but a few morsels now remained. Hadhrat Abu Hurairah ﷺ recited Bismillaah and began eating from the leftover meal of Rasulullaah ﷺ and continued eating until his hunger was satisfied.¹



¹'Tabqaat Ibn Sa'ad' (2/ 53), 'Tadhkiratul Huffaaz' (1/32), 'Al-Bidaayah wan Nihaayah' (8/ 110), 'Bukhaari' (4956), 'Tirmidhi' (2401), 'Ahmed' (10263)

Story seven: Contentment on little

Hadhrat Abu Hurairah ﷺ has to endure severe poverty and want but was never desirous of this world. He was ever patient and was content on whatever he could find to eat. If he could not find anything to eat then he would fast. One day he had in his possession fifteen dates; he ate five to break his fast, five at the time of Sehri (predawn meals) and then kept the other five to break his fast later.¹



¹'Al-Bidaayah wan Nihaayah' (8/112)

Story eight: The bag of dates

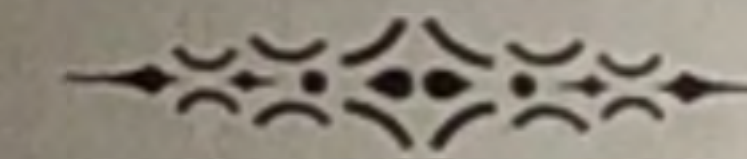
Just as the other companions of Suffaah, Hadhrat Abu Hurairah ﷺ had no fixed source of income since they had no interest in any of the necessities of life except that they learn from Rasulullaah ﷺ and spend their day and night in his service. As a result at times they had to endure severe hunger for days on end and very rarely did they eat to their fill. However one day Hadhrat Abu Hurairah ﷺ thought of an ingenious plan to end his days of hunger and he took a few dates to Rasulullaah ﷺ and asked Rasulullaah ﷺ to supplicate to Allaah to bless them. Rasulullaah ﷺ took these dates in his hand and supplicated to Allaah. **Rasulullaah ﷺ then said, "Take these dates and place them in your bag and whenever you require it place only your hand in the bag and eat but never empty the bag."**

Hadhrat Abu Hurairah ﷺ placed these dates in the bag and whenever he required he ate from it and fed others as well. In this manner one day he took out close to twenty handfuls of dates from the bag to give to the poor.

Hadhrat Abu Hurairah ﷺ always kept this bag with him and continued eating from it for another twenty-four years after the demise of Rasulullaah ﷺ. In the year 35 A.H when Hadhrat Uthmaan ﷺ was martyred. Hadhrat Abu

Hurairah ﷺ dropped this bag and all the dates spilled out of it and since that day this bounty came to an end.

It might seem that this narrations contradicts the other narrations mentioning the poverty and hunger of Hadhrat Abu Hurairah ﷺ but it is possible that this incident of the bag took place towards the end of Rasulullaah's ﷺ life whereas the incidents of hunger took place prior to this.¹



¹'Tirmidhi' (3774), 'Ahmed'

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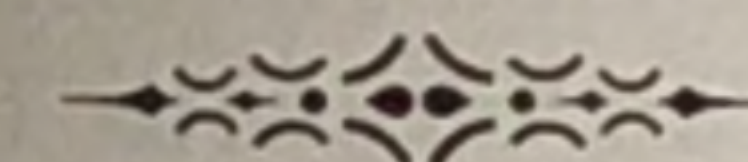
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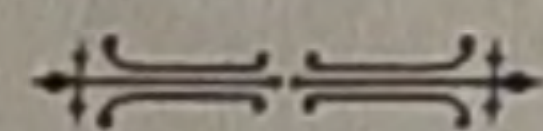
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**Story nine:
Sacrifices in the
pursuit of knowledge**

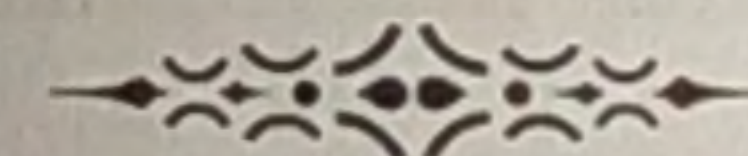
On one occasion Hadhrat Abu Hurairah ﷺ was so overcome with hunger that he fell unconscious between the Mimbar of Rasulullaah ﷺ and the house of Hadhrat Aisha ﷺ, where he laid for some time. People who passed by assumed that he had fainted on account of some illness or on account of madness and would place their legs on the back of his neck, to try and revive him. Once a person asked him about this and he replied, "O my friend! This is not the case. The cause of my condition is only intense hunger."¹



¹'Bukhaari', 'Tabqaat Ibn Sa'ad' (2/53), 'Siyar A'alaamun Nubalaa' (2/426)

**Story ten:
In the service of
Rasulullaah** ﷺ

In addition to drinking from the pond of knowledge and spiritual perfection that flowed from Rasulullaah ﷺ, Hadhrat Abu Hurairah ﷺ also remained in the service of Rasulullaah ﷺ constantly and regarded it as a blessing for himself. Hadhrat Abu Hurairah ﷺ himself narrates, "When Rasulullaah ﷺ would go to relieve himself then I would take water for him in a earthen jar or water-skin and Rasulullaah ﷺ would use it to purify himself. Then Rasulullaah ﷺ would rub sand in his hands and I would take another container of water to him which he would make Wudhu with."¹

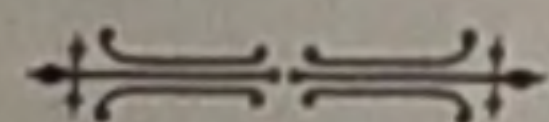


¹'Abu Dawood'

**Story eleven:
Intoxicants are Haraam**

On one occasion Hadhrat Abu Hurairah ﷺ learnt that Rasulullaah ﷺ was fasting and he placed a few dates in a container of water, which he took to Rasulullaah ﷺ when the time to break his fast drew near. **Rasulullaah ﷺ saw that the dates had already fermented and become intoxicating**, so he ordered Hadhrat Abu Hurairah ﷺ to throw it out saying, "Empty on the side of the wall! Only that person will drink this who does not believe in Allaah and the Aakhirah."¹

Hadhrat Abu Hurairah's ﷺ intention was to present Rasulullaah ﷺ with something to break his fast and bring comfort to Rasulullaah ﷺ. It is unfortunate that it had already fermented and as a result Rasulullaah ﷺ ordered it to be thrown out.



¹Abu Dawood'

**Story twelve:
Hadhrat Abu Hurairah's
mother embraces Islaam**

Hadhrat Abu Hurairah ﷺ loved his mother deeply and had no shortcoming in attending to her. His mother loved him dearly as well but when Hadhrat Abu Hurairah ﷺ embraced Islaam, his mother was not pleased and she remained on the religion of her forefathers. Nevertheless Hadhrat Abu Hurairah ﷺ still continued respecting and attending to his mother.

Even after she reached Madinah, she continued to adhere to the religion of her forefathers. Hadhrat Abu Hurairah ﷺ was sadden by this but still continued inviting her towards Islaam and explaining it to her and finally the day arrived when she blessed with the good fortune of embracing Islaam.

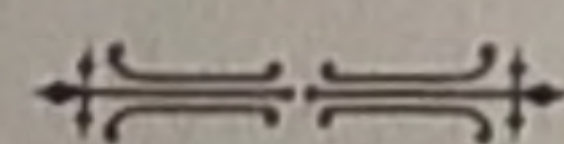
Abu Katheer Yazeed bin Abdur Rahmaan A'amaa says that Hadhrat Abu Hurairah ﷺ narrated, "I take an oath by Allaah! All believers who hear about me, even if they do not see me, begin to love me." Abu Katheer asked, "O Abu Hurairah ﷺ! How do you know this?"

Hadhrat Abu Hurairah ﷺ replied, "My mother was a Mushrikah (polytheist) and I repeatedly invited her to embrace Islaam but she refused to listen to me. One day I invited her to Islaam and she in return said such things about Rasulullaah ﷺ which angered me immensely. I came crying to Rasulullaah ﷺ and said to him, "O Rasulullaah ﷺ! I continually implored my mother to embrace Islaam and she kept refusing but **today she has said such things to me that**

has terribly upset me. Please supplicate to Allaah that He give Hidaayah (guidance) to the mother of Abu Hurairah ﷺ."

Rasulullaah ﷺ immediately supplicated for her and after the supplication was completed, I ran home to give her the glad tidings of the supplication of Rasulullaah ﷺ. However when I reached home, I found that the door was locked. I could hear the sound of water splashing coming from inside. (He understood that his mother was taking a bath and waited outside). After sometime I knocked on the door and she said, "O Abu Hurairah ﷺ! Remain as you are." After waiting a little longer I opened the door and entered. I saw that my mother had changed her clothes and was not wearing scarf on her head but as soon as she saw me, she wore it and said, "I bear witness that there is no Ilaah but Allaah and Muhammad ﷺ is his servant and Rasul."

Hadhrat Abu Hurairah ﷺ was ecstatic and beside himself with joy, he says, "Just as I had ran to Rasulullaah ﷺ previously crying out of sadness, I ran to Rasulullaah ﷺ crying out of happiness. I said, "Glad tidings O Rasulullaah ﷺ! Your supplication has been accepted and the mother of Abu Hurairah ﷺ has embraced Islaam." Rasulullaah ﷺ was very pleased on hearing this news and expressed his gratitude to Allaah Ta'ala. I then requested Rasulullaah ﷺ to make another supplication, "O Rasulullaah ﷺ! Supplicate to Allaah that he makes my mother and I beloved to all the believers." Rasulullaah ﷺ accepted my request and made the supplication. The result of it was such that whichever believer Allaah Ta'ala has creates and hears about me, even though he has not seen me, begins to love me."¹

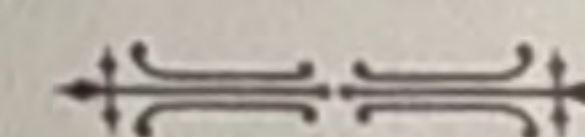


¹'Al-Bidaayah wan Nihaayah' (8/ 921, 922), 'Tabqaat Ibn Sa'ad' (4/55), 'Siyarus Sahabah'

Story thirteen: The journey to Bahrain

Ibn Sa'ad ﷺ reports that Hadhrat Abu Hurairah ﷺ travelled to Bahrain along with Hadhrat Al'aa bin Hadhrami ﷺ and on route Hadhrat Al'aa asked him, "Rasulullaah ﷺ has ordered me to treat you with respect; so tell me what responsibility would like to take on in Bahrain?" Hadhrat Abu Hurairah ﷺ replied, "Give me the responsibility of calling out the Adhaan and that you will not recite Aameen without me."¹

Hafiz Ibn Hajar ﷺ has reported from Hadhrat Muhammad bin Sireen ﷺ that Hadhrat Abu Hurairah ﷺ remained the Muadhin in Bahrain and he made Hadhrat Al'aa ﷺ promise that he would take his preoccupation (with the duties of the state) into consideration when straightening the rows for Salaah and not hurry to begin the Salaah so that Hadhrat Abu Hurairah ﷺ will not be deprived of reciting Aameen behind the Imaam."²



¹Tabqaat ibn Sa'ad' (4/ 360)

²Fathul Baarie' (2/217)

**Story fourteen:
The good fortune of
Hadhrat Abu Hurairah**

Rasulullaah ﷺ had been sent as an example for the entire world and whose character was described as, "His character was the Quraan". Rasulullaah ﷺ displayed this noble character throughout his life and part of his noble traits was that whenever he sent out his Sahabah on an important task then he would himself walk with them for a short distance and bid them a safe journey. Amongst these fortunate Sahabah, who were honoured in this manner was Hadhrat Abu Hurairah ﷺ. It is reported that Rasulullaah ﷺ once sent him out to carry out an important task and accompanied him for a short distance. As he was about to leave Rasulullaah ﷺ said to him, "I place you in the trust of Allaah in Whose trust nothing is lost."¹

¹Ibn Maajah' (2/ 543)

**Story fifteen:
Once while on a journey**

Hadhrat Hammaad bin Salamah has reported from Thaabit on the authority of Abu Uthmaan Al-Hindi ﷺ that Hadhrat Abu Hurairah ﷺ was once on a journey, accompanied by others. When they stopped and dismounted, they opened their provisions and invited Hadhrat Abu Hurairah ﷺ to join them for meals. Hadhrat Abu Hurairah ﷺ replied that he was fasting. As they were about to finish eating, Hadhrat Abu Hurairah ﷺ arrived and began to eat. Everyone began to stare disapprovingly at the person they had sent to invite Hadhrat Abu Hurairah ﷺ (thinking that he had not invited him). When he saw all of them staring at him in this manner, he said, "I see the way you all are looking at me and I take an oath by Allaah that Abu Hurairah ﷺ told me that he was fasting."

When Hadhrat Abu Hurairah ﷺ heard this he said, "He is speaking the truth. I have heard Rasulullaah ﷺ say, "Fasting for one month is fasting patiently, and every month has three fasts." I fasted on account of the increase of Allaah Ta'ala and now I have broken my fast on account of the leniency of Allaah."¹

¹Al-Bidaayah wan Nihaayah' (8/ 936)

**Story sixteen:
Abundant narrations of Hadeeth**

Ishaaq bin Sa'ad has reported on the authority of Sa'eed that Hadhrat Aisha رضي الله عنها once said to Hadhrat Abu Hurairah رضي الله عنه, "O Abu Hurairah رضي الله عنه! You have narrated many Ahaadeeth from Rasulullaah ﷺ." He replied, "Surma (antimony) and Mehndi (henna) did not distract me (I was not distracted by the responsibilities of marriage) but I have noticed that my Ahaadeeth have prevented you from narrating Ahaadeeth in abundance." Hadhrat Aisha رضي الله عنها replied, "It is possible that this is so."¹

¹'Al-Bidaayah wan Nihaayah' (8/928)

**Story seventeen:
Burning is a punishment
reserved for Allaah**

Hadhrat Abu Hurairah رضي الله عنه narrates that Rasulullaah ﷺ once sent him and a few other Sahabah on a expedition and he took the names of two individuals (enemies of Islaam) saying, "If you meet them then set burn them both." However when they were about to leave, Rasulullaah ﷺ said, "I has instructed you to burn those two individuals but punishing a person with fire is a right reserved for Allaah only so if you capture them then execute them with the sword."¹

¹'Bukhaari' (10/206)

**Story eighteen:
Hadhrat Abu Hurairah on
the battlefield**

We learn from some narrations that Hadhrat Abu Hurairah ﷺ was sent during the Khilaafat of Hadhrat Umar ﷺ to join the Muslim armies fighting in Syria. Many battles were being fought between the Romans and the Muslims in Syria of which the most fearsome was the battle of Yarmook. The great historian, Ibn Asaakir رحمته الله has written that Hadhrat Abu Hurairah ﷺ had also participated in the Battle of Yarmook.¹

The Roman army had made several fierce advances against the Muslim army and had it not been for Hadhrat Muaadh bin Jabal رضي الله عنه, Hadhrat Hajjaaj bin Abdul Ghayooth رضي الله عنه, Hadhrat Amr bin Thufail رضي الله عنه, Hadhrat Abu Hurairah رضي الله عنه, Hadhrat Jundub bin Amr رضي الله عنه and a few other firm Sahabah then the Muslim ranks would have been broken.

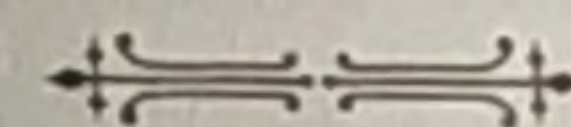
Similarly on one occasion during the battle when a small contingent broke through the first rank of the army they were stopped by the tribe of Azd, who stood firm like a wall before them. Banu Dous (the clan of Hadhrat Abu Hurairah رضي الله عنه) was from the tribe of Dous and Hadhrat Abu Hurairah رضي الله عنه was also a solid brick in the wall formed by the tribe of Azd.

The son of Hadhrat Thufail bin Amr رضي الله عنه, Hadhrat Amr رضي الله عنه, was fighting courageously against the Romans; charging against

¹'Seerat Abu Hurairah' page 115, on the authority of 'Taareekh Damashq'

them and encouraging his tribesmen to follow. He called out, "Listen well O tribesmen of Azd! Let not the Muslims suffer defeat because of your cowardice." Hearing this Hadhrat Jundub bin Amr Azdi رضي الله عنه raised the flag and yelled out, "O tribesmen of Azd! None of you will live forever and you will not be able to save yourself from sin or disobedience until challenge the enemy head on. Listen well O tribesmen! There is only disgrace for those who flee and martyrdom (Shahaadat) for those who die." These inspiring calls lifted the spirits of the Mujaahideen and amongst those who charged forward was Hadhrat Abu Hurairah رضي الله عنه, who called out as he charged, "O brave soldiers! The damsels of Jannat await you now you charge forward to meet them. Rise up to gain the pleasure and proximity of Allaah Ta'ala. There is no place more virtuous in the sight of Allaah than the spot you are standing on right now."

Hearing these motivating calls, the people of Azd rallied around him and they launched such a ferocious attack that the ranks of the enemy were broken.¹



¹'Seerat Hadhrat Abu Hurairah' page 117, on the authority of 'Futuhush Shaam'

**Story nineteen:
Five hundred thousand dirhams
given to the public treasury**

Hadhrat Abu Salamah bin Abdur Rahmaan bin Auf رضي الله عنه narrates that Hadhrat Abu Hurairah رضي الله عنه said, "I returned to Madinah with five hundred thousand Dirhams I had accumulated while in Bahrain and presented it all to Ameerul Mu'mineen Hadhrat Umar رضي الله عنه. He asked me how much was there and I replied that it was five hundred thousand. He asked me, "Do you know how much five hundred thousand dirhams is?", and I replied, "Yes! One hundred thousand plus one hundred thousand plus one hundred thousand plus one hundred thousand plus one hundred thousand." Hadhrat Umar رضي الله عنه said, "Perhaps you are tired and not in your right senses at this moment. Go and rest and return tomorrow." I returned the next day and again presented the amount before Hadhrat Umar رضي الله عنه and again he asked how much was there. I replied that it was five hundred thousand. He asked, "Has it all been earned through Halaal means?", and I replied that to the best of my knowledge it has all mean earned through Halaal means.

Hadhrat Umar رضي الله عنه then accepted the amount for the public treasury and announced, "O people! A large sum of money has come to me (so come and take your share)."¹

¹'Kitaabul Ikhraaj' of Qaadhi Abu Yusuf page 48, 41

**Story twenty:
Refusal to be appointed
as governor**

On one occasion Hadhrat Umar رضي الله عنه wished to appoint Hadhrat Abu Hurairah رضي الله عنه as governor of a province but he refused the appointment. Hadhrat Umar رضي الله عنه said, "You dislike a position of authority whereas Hadhrat Yusuf عليه السلام, who was better than you asked for it. Hadhrat Abu Hurairah رضي الله عنه replied on hearing this, "Hadhrat Yusuf عليه السلام was a Nabi and the son of a Nabi whereas I am but Abu Hurairah رضي الله عنه, the son of Umayyah.

I dislike being appointed as governor for five reasons;

- 1) I do not wish to say anything without knowledge.
- 2) I cannot base my decision on my own understanding and logic
- 3) I fear that I will be whipped.
- 4) I fear that wealth will be taken from me.
- 5) I fear that people will speak ill of me¹.

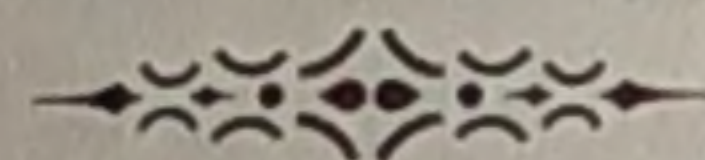
Hafiz Ibn Katheer رحمته الله has reported the reasons why Hadhrat Abu Hurairah رضي الله عنه refused this appointment in the following manner,

"Hadhrat Yusuf عليه السلام was a Nabi and the son of a Nabi while I am but Abu Hurairah رضي الله عنه, the son of Umayyah. I cannot accept

¹'Tabqaat Ibn Sa'ad' (2/61)

this appointment as I fear two and three things." Hadhrat Umar ﷺ asked, "What is two and three things? Why did you not just say five?"

Hadhrat Abu Hurairah ﷺ replied, "The two things are that I fear I might say something incorrect on account of lack of knowledge or pass verdict without careful contemplation. The three things are that I might be whipped, my wealth usurped and I will be disgraced."¹



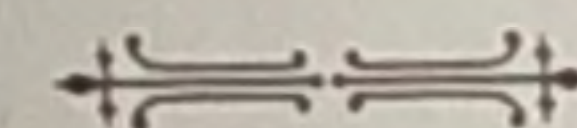
¹'Al-Bidaayah wan Nihaayah' (8/111)

Story twenty-one: Verdicts as a Qaadhi

We learn from some narrations that Hadhrat Abu Hurairah ﷺ passed verdict over some cases, which he could only have done as a Qaadhi or governor. It is difficult to determine whether he passed these verdicts as a Qaadhi or governor and it is also difficult to determine which Khalifah had appointed him as Qaadhi but we find a few verdicts attributed to him that he could have only decreed if he had the authority as a Qaadhi or governor.

We have three incidents of this sort before us.

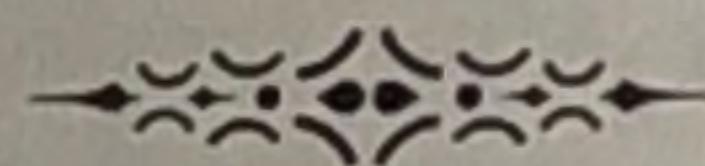
Abu Muhammad bin Nu'aim narrates that he once went to sit in the company of Hadhrat Abu Hurairah ﷺ when Haarith bin Hakam entered. Hadhrat Abu Hurairah ﷺ thought that he had come for a personal visits and gave him a cushion to sit on. Another person then entered and said to Hadhrat Abu Hurairah ﷺ, "Assist me in my complaint against Haarith bin Hakam." Hadhrat Abu Hurairah ﷺ now understood that Haarith had actually come because of this complaint against him and immediately told him, "**Stand up and go stand alongside your plaintiff. This is the Sunnat of Rasulullaah** ﷺ."¹



¹'Difaa Abu Hurairah' on the authority of 'AkhbaarulQudhaat' (11/113)

**Story twenty-two:
If any person becomes
bankrupt**

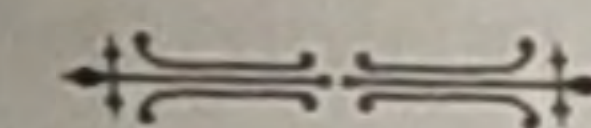
Umar bin Khaalid narrates that they once went to ask Hadhrat Abu Hurairah ﷺ about a person who had gone bankrupt and he replied, "I will give you the same decision given by Rasulullaah ﷺ; whoever goes bankrupt or passes away and another finds exactly what belonged to him in his possession then he is more deserving of it."¹



¹'Abu Dawood', (2/257), 'Musnad Ahmed' (13/103)

**Story twenty-three:
The punishment for slandering
the mother of a person**

Abu Maymoon narrates, "Once I tied my camel outside the Masjid and went in, while another person came and untied it. When I came out of the Masjid, I was furious and swore the other person's mother. The latter took me to Hadhrat Abu Hurairah ﷺ and related the entire incident to him. Hadhrat Abu Hurairah ﷺ ordered that I should be given the punishment for slander."¹



¹'Difaa Abu Hurairah' on the authority of 'AkhbaarulQudhaat' (11/111)

Story twenty-four: Travelling to the valley of Sinai

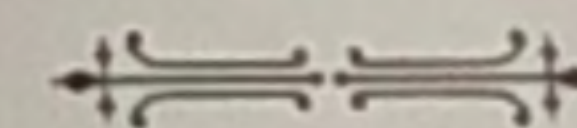
Hadhrat Abu Hurairah رضي الله عنه once travelled to the valley of Sinai and visited Mount Toor. Muhadditheen have not indicated when he made this journey but we are able to discern that it was during Khilaafat of Hadhrat Uthmaan رضي الله عنه before the year 32 A.H. he narrates what had transpired on this visit himself.

"One day I set out towards Mount Toor, where I met Ka'ab bin Ahbaar and set with him. He explained a portion of the Torah to me and I related a few Ahaadeeth of Rasulullaah صلی اللہ علیہ وسلم to him of which was the Hadeeth where Rasulullaah صلی اللہ علیہ وسلم said that the best of days in which the sun rises is the Day of Jumu'ah (Friday). It was on this day that Hadhrat Aadam عليه السلام was created, he was removed from Jannat on a Friday, his repentance was accepted on a Friday, he passed away on a Friday, and the Day of Qiyaamah will fall on a Friday. There is no animal on the face of the earth that does not wait in anticipation from the dawning of the sun on Friday until it sets (that it might be the Day of Qiyaamah) but men and jinn are unmindful of this. There is one specific time on the Day of Jumu'ah; if a Muslim obtains this moment and performs Salaah and supplicates to Allaah then Allaah Ta'ala will fulfil his desires.

When Ka'ab bin Ahbaar heard this he said, "This moment comes once in a year." I replied, "No, but it comes every Friday." Hearing this Ka'ab bin Ahbaar recited from the Torah and said that Rasulullaah صلی اللہ علیہ وسلم has spoken the truth.

Hadhrat Abu Hurairah رضي الله عنه relates that he returned to Madinah thereafter, where he met Hadhrat Abdullaah bin Salaam رضي الله عنه and related his conversation with Ka'ab bin Ahbaar. He said, "Ka'ab told me that this moment only comes once in a year." Hadhrat Abdullaah bin Salaam رضي الله عنه immediately said, "Ka'ab has lied." Hadhrat Abu Hurairah رضي الله عنه then said, "He then recited from the Torah and said that Rasulullaah صلی اللہ علیہ وسلم has spoken the truth." Hadhrat Abdullaah bin Salaam رضي الله عنه said, "Ka'ab has spoken the truth."

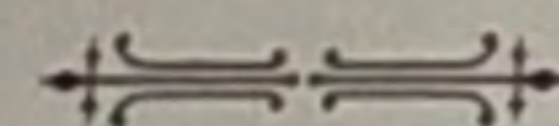
Hadhrat Abdullaah bin Salaam رضي الله عنه then said, "I know which moment that is." Hadhrat Abu Hurairah رضي الله عنه said, "So inform, me of it and do not be stingy." Hadhrat Abdullaah bin Salaam رضي الله عنه, "That moment is the last hour of Friday." Hadhrat Abu Hurairah رضي الله عنه replied, "How can it possibly be the last hour of a Friday when Rasulullaah صلی اللہ علیہ وسلم has said that if a Muslim obtains this moment and performs Salaah therein and supplicates, and the time that you speak of is a time wherein Salaah cannot be read." Hadhrat Abdullaah bin Salaam رضي الله عنه said, "Did Rasulullaah صلی اللہ علیہ وسلم not say that the person who remains sitting in his place for the next Salaah is as if he is in Salaah until he finally performs the next Salaah." Hadhrat Abu Hurairah رضي الله عنه replied, "Yes! Rasulullaah صلی اللہ علیہ وسلم did indeed say this." Hadhrat Abdullaah bin Salaam رضي الله عنه explained, "This is what is meant by performing Salaah in this hour."¹



¹'Muwatta Imaam Maalik', 'Abu Dawood', 'Tirmidhi', 'Nasaai'

**Story twenty-five:
Do not dislike death**

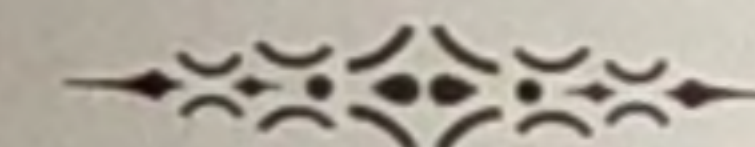
Towards the end of the sixtieth year after Hijrat, Hadhrat Abu Hurairah ﷺ became severely ill such that there was no hope of recovery. **When people came to meet him he still carried out the responsibility of calling towards good and preventing evil.** He had no longing for this worldly life. During this time Hadhrat Abu Salamah bin Abdur Rahmaan ﷺ came to visit him and as is custom supplicated for his good health. Hadhrat Abu Hurairah ﷺ remarked, "O Allaah! Now do not return me to the world." He repeated this a further two more times and then said to Hadhrat Abu Salamah, "If you are able then do not dislike death. I take an oath by that Being Who has control of my life! **The time is not far when people will love death more than bars of gold.** If you are alive at that time then you will see when a person will pass by the grave of a Muslim, he will wish that he was buried there instead."¹



¹'Tabqaat Ibn Sa'ad' (2/61), 'Al-Bidaayah wan Nihaayah' (8/112)

**Story twenty-six:
Concern for Aakhirah**

During his final illness, he would constantly ponder over the Aakhirah and weep. When someone asked him why he was weeping, he replied, "I do not weep because of the luxuries of this world but **I weep because the journey ahead is a long one and my provisions are little.** I now stand between Jannat and Jahannam and do not know which road I will be ordered to take."¹

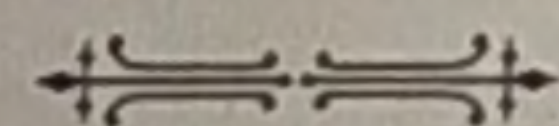


¹'Al-Bidaayah wan Nihaayah' (8/937), 'Tabqaat Ibn Sa'ad' (2/62), 'Siyarus Sahabah' (3/52)

Story twenty-seven: Final bequest

When his last moments drew closer, he made the following bequest,

"Do not erect a structure over my grave. Do not follow my Janaazah with fire and proceed quickly when carrying my body. I have heard Rasulullaah ﷺ say that when a believer is placed on his bier, he says, "Take me quickly!" but when a disbeliever is placed on his bier, he says, "Where are you taking me?" Hadhrat Abu Hurairah رضي الله عنه then said, "If I virtuous then a weight will be lifted of your shoulders."¹

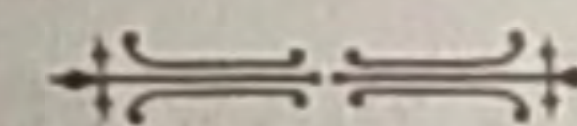


¹'Adabul Mufrad' page 177, 'Tabqaat Ibn Sa'ad' (2/62), 'Al-Isaabah' (7/206), 'Al-Bidaayah wan Nihaayah' (8/ 112)

Story twenty-eight: The ease after adversity

During his days as a student, Hadhrat Abu Hurairah رضي الله عنه scarcely had enough to cover his body. Later as conditions improved, he still wore simple clothes usually dyed. **When the years of ease and plenty came; he would wear cotton clothes, etc which was expensive.** Mostly to make known the bounties of Allaah showered upon him. One day he wiped his nose with a cotton handkerchief (in one narration it is reported he spat into it) and then said, "O Look at Abu Hurairah رضي الله عنه! Today he wipes his nose with a cotton handkerchief whereas there was a time when you would lie between the house of Hadhrat Aisha رضي الله عنها and the Mimbar of Rasulullaah ﷺ. People would think that you had gone mad whereas it was only hunger that had caused you to be like this."

He used to wear an Amaamah (turban) on his head. Hadhrat Urwah رضي الله عنه has narrated that Hadhrat Abu Hurairah رضي الله عنه would wear a black turban on his head.¹



¹'Tabqaat Ibn Sa'ad' (2/52), 'Siyar A'alaamun Nubalaa' (2/ 436), 'Bukhaari' (6779), 'Tirmidhi' (2290)

**Story twenty-nine:
The first people to be sent
to Jahannam**

Hadhrat Abu Hurairah ﷺ was overcome with fear for Allaah Ta'ala and was ever fearful of the Aakhirah. Shakyah Al-Asbahie narrates that he once came to Madinah and saw people crowded around a person. He asked who they had gathered to see and they replied, "The Sahabi of Rasulullaah ﷺ, Hadhrat Abu Hurairah ﷺ." He then also sat down with respect. **Hadhrat Abu Hurairah ﷺ was narrating the Ahaadeeth of Rasulullaah ﷺ to the people and once he finished, everybody stood to leave.** Shakyah Al-Asbahie went forward and asked, "O Sahabi of Rasulullaah ﷺ! Also relate to me some Hadeeth which you have heard from Rasulullaah ﷺ, understood it and know."

Hadhrat Abu Hurairah ﷺ replied, "I will relate to you such a Hadeeth.", and as he said this he let out a scream and fainted. When he regained consciousness after sometime, he continued saying, "I will narrate to you such a Hadeeth which Rasulullaah ﷺ related to me when no other person was present." As he said this he once again let out a scream and fainted. Shakyah sent with me, keeping his head on his thigh, for a long time. When he finally regained consciousness he said, "Rasulullaah ﷺ said, "On the Day of Qiyaamah when Allaah Ta'ala will judge between man, He will call three people before him first; an Aalim of the Quraan, a Shaheed and a wealthy person. Allaah Ta'ala will ask the Aalim, "Did I not

grant you the ability to learn the Quraan?" He will reply, "Yes! O Allaah!" Allaah Ta'ala will ask, "Did you practice upon it?" The Aalim will reply, "I recited it night and day." Allaah Ta'ala will say, "You are a liar. You recited only so that people will call you a Qaarie; you attained this and earned the tile from people."

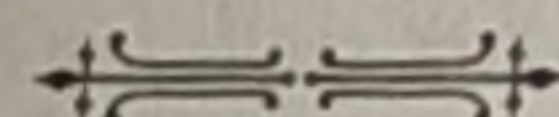
Allaah Ta'ala will then call the wealth person forward and say, "Did I not give you wealth and riches, making you independent from people?" The wealthy person will affirm this and Allaah Ta'ala will then ask him how he spent it. He will reply, "I used it to join family ties and I spent it in charity." Allaah Ta'ala will say to him, "You are a liar. You only spent your wealth so that people will praise your generosity and it happened as you had desired." Allaah Ta'ala will then call the Shaheed (martyr), who was killed in the path of Allaah, and will ask him why he was killed. He will reply, "O Allaah! You ordered us to strive in your path and so I did and was killed." Allaah Ta'ala will say, "You are a liar. You did not fight because of Me but you only fought so that you will be called brave by the people and you attained this."

Hadhrat Abu Hurairah says, "Rasulullaah ﷺ narrated this to me and then hit my thigh and said, "O Abu Hurairah ﷺ! These will be the first three people to be thrown into Jahannam.¹" *May Allaah Ta'ala save us all.*

¹'Tirmidhi' page 61, 'Muslim' (3527), 'Nasaai' (3086), 'Ahmed' (7928), 'Siyarus Sahabah' (3/52)

**Story thirty:
Fear of reckoning**

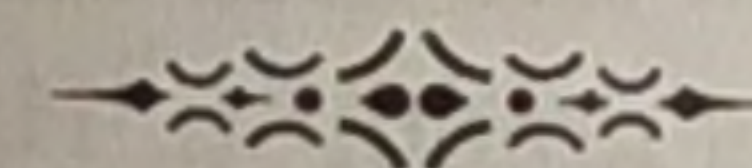
Once one of Hadhrat Abu Hurairah's رضى الله عنه Abyssinian slaves had caused him difficulty and in anger he stood and was about to strike her, when he was overcome by concern for the Aakhirah. He lowered his hand and said, "Had I not feared being taken into account for my actions in the Aakhirah then I would have struck you. Go and I set you free for the pleasure of Allaah."¹



¹'Al-Bidaayah wan Nihaayah' (8/112)

**Story thirty-one:
My father fears that I will be
punished in Jahannam**

On one occasion, Hadhrat Abu Hurairah's رضى الله عنه daughter came to him and said, "O father! All the girls make fun of me because you do not allow me to wear jewellery." Hadhrat Abu Hurairah رضى الله عنه replied, "O my daughter! Tell them that your father fears that you will be punished in the fire of Jahannam (because of it)."¹



¹ibid

**Story thirty-two:
His love for the grandson of
Rasulullaah صلی اللہ علیہ وسلم**

Hadhrat Abu Hurairah رضي الله عنه had immense love and admiration for Rasulullaah صلی اللہ علیہ وسلم. After migrating from his hometown, he remained so much in the company of Rasulullaah صلی اللہ علیہ وسلم until his demise that he could not bear even a moments separation from him. This is why he spent the most time in the company of Rasulullaah صلی اللہ علیہ وسلم and regarded remaining in the service of Rasulullaah صلی اللہ علیہ وسلم as his good fortune.

This is why Hadhrat Abu Hurairah رضي الله عنه also loved every person that Rasulullaah صلی اللہ علیہ وسلم loved and held them dear to him. One day Rasulullaah صلی اللہ علیہ وسلم placed his grandson, Hadhrat Hasan رضي الله عنه, on his lap and said, "O Allaah! I love him so You also love him and love those who love him as well."

One day Hadhrat Abu Hurairah رضي الله عنه met Hadhrat Hasan رضي الله عنه and asked him, "Will you please lift your garment from that area of your stomach which Rasulullaah صلی اللہ علیہ وسلم kissed so that I may kiss it also." Hadhrat Hasan lifted his garment and Hadhrat Abu Hurairah رضي الله عنه kissed it."¹

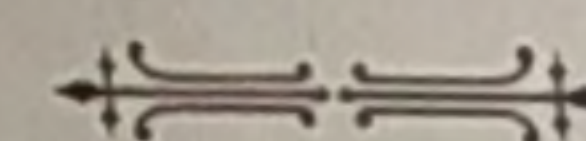
When Hadhrat Hasan رضي الله عنه passed away, Hadhrat Abu Hurairah رضي الله عنه said to everyone, "O people! Weep today as much as you can for verily the beloved of Rasulullaah صلی اللہ علیہ وسلم has left this world."²

¹Musnad Ahmed' (13/195)

²Tahtheebut Tahtheeb' (2/301)

**Story thirty-three:
An amazing tale of love for
Rasulullaah صلی اللہ علیہ وسلم**

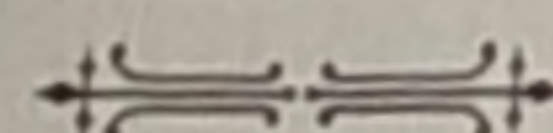
One day Rasulullaah صلی اللہ علیہ وسلم intended to discipline Hadhrat Abu Hurairah رضي الله عنه over some matter but then stopped. Hadhrat Abu Hurairah رضي الله عنه said, "If Rasulullaah صلی اللہ علیہ وسلم were to have stuck me then it would have been better for me than obtaining a vast treasure as then I would know that I am a Mu'min (in the eyes of Rasulullaah صلی اللہ علیہ وسلم) and the supplications he made for me would be definitely accepted."¹



¹Al-Bidaayah wan Nihaayah' (8/105)

Story thirty-four: Why should I eat?

On one occasion cooked meat was placed before Hadhrat Abu Hurairah ﷺ but he refused to eat it. When he was asked the reason for refusing to eat it, he replied, "Rasulullaah ﷺ left this world and never even filled his belly with barley bread (so how can I fill my belly with meat?)."¹



¹'Bukhaari'

Story thirty-five: An important principle of life

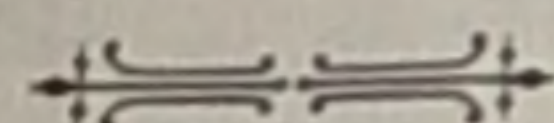
The constant company of Rasulullaah ﷺ had turned Hadhrat Abu Hurairah ﷺ into an exemplary Muslim who would do everything in accordance with the Sunnat of Rasulullaah ﷺ. His Ibaadat (acts of worship) were exactly like the Ibaadat of Rasulullaah ﷺ, his social etiquettes, character and business dealings all in conformity with the guidance of Rasulullaah ﷺ. He would encourage others to also do the same and whenever he would see any person acting against the Sunnat of Rasulullaah ﷺ, he would rebuke them and narrate to them whatever he had heard from Rasulullaah ﷺ in that regard.

On one occasion he entered a gathering and said to those present, "Whoever sitting here has broken ties with his relatives should go and join those ties." Nobody stood when he said this the first time and so he repeated it. Again nobody stood and he repeated it for the third time and a youngster stood and left the gathering. The youngster had forsaken ties with his paternal aunt for two years and so went to see her. His aunt asked him why he had come and he related what had transpired. His aunt instructed him to go and ask Hadhrat Abu Hurairah ﷺ why he had said this. The youngster obeyed and when he asked Hadhrat Abu Hurairah this, he replied, "I have heard Rasulullaah ﷺ saying that the actions of the children of Hadhrat Aadam ﷺ are presented before Allaah Ta'ala every Thursday night and the actions of that person who has severed family ties is not accepted."¹

¹'Adabul Mufrad' page 30

Story thirty-four: Why should I eat?

On one occasion cooked meat was placed before Hadhrat Abu Hurairah ﷺ but he refused to eat it. When he was asked the reason for refusing to eat it, he replied, "Rasulullaah ﷺ left this world and never even filled his belly with barley bread (so how can I fill my belly with meat?)."¹



¹'Bukhaari'

Story thirty-five: An important principle of life

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¹'Adabul Mufrad' page 30

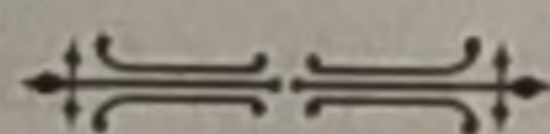
**Story thirty-six:
A sterling example of
obedience to Rasulullaah صلی اللہ علیہ وسلم**

Hadhrat Abu Raafi رضي الله عنه narrated, "I performed Isha Salaah behind Hadhrat Abu Hurairah رضي الله عنه and he recited Surah Inshiqaaq and performed the Sajdah Tilaawah as well. After the Salaah, I asked him why he had made a Sajdah here and he replied, "I performed Salaah behind Rasulullaah صلی اللہ علیہ وسلم and when he recited the verse,

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ

"And do not prostrate when the Quraan is recited to them?
(One who recites or hears this verse being recited should perform Sajdah.)"

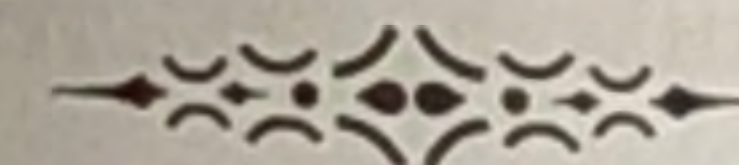
he made Sajdah. Therefore I will continue performing Sajdah when I recite it." In another narration it is reported that he said, "If I had not seen Rasulullaah صلی اللہ علیہ وسلم making Sajdah here then I would not have made Sajdah."¹



¹'Ahmed' (12/122, 'Bukhaari (1/146)

**Story thirty-seven:
Respecting one's father**

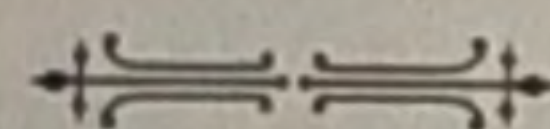
On one occasion Hadhrat Abu Hurairah رضي الله عنه saw two people walking together and he asked one of them, "Who is with you?" The latter replied, "This is my father." Hadhrat Abu Hurairah رضي الله عنه then advised him to respect his father in the following manner, "**Do not address him by his name, do not walk ahead of him, and do not sit before he does.**"¹



¹'AdabulMufrad' page 30

**Story thirty-eight:
The Sahabah were truly the
followers of Rasulullaah صلی اللہ علیہ وسلم**

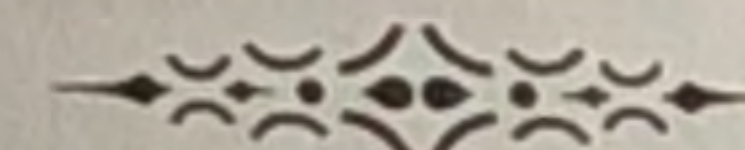
It has been reported from Ubaidullaah bin Abu Raafi that **Marwaan bin Hakam appointed Hadhrat Abu Hurairah رضي الله عنه his deputy and left for Makkah.** During this time Hadhrat Abu Hurairah رضي الله عنه performed the Jumu'ah Salaah and recited Surah Jumu'ah in the first Rakaat and Surah Munafiqoon in the second Rakaat. Ubaidullaah said to him after the Salaah, "You recited the exact same Surahs in Jumu'ah Salaah that Hadhrat Ali رضي الله عنه used to recite in Kufah." Hadhrat Abu Hurairah رضي الله عنه replied, "I heard Rasulullaah صلی اللہ علیہ وسلم reciting these Surahs in Jumu'ah Salaah."¹



¹Tirmidhi' (1/94)

**Story thirty-nine:
People will come to seek
knowledge from you**

Hadhrat Hasan Basri رحمہ اللہ narrates that once Hadhrat Abu Hurairah رضي الله عنه was extremely ill and he went to visit him. When he reached his house, he saw that so many people had come to visit him that the entire house was full. Hadhrat Abu Hurairah رضي الله عنه expressing his apologies folded his legs and said, "One day we went to see Rasulullaah صلی اللہ علیہ وسلم and Rasulullaah صلی اللہ علیہ وسلم was lying down. When he saw us he folded his legs in the same manner that I have done and then said to us, "People will come to seek knowledge from you, treat them kindly, welcome them and teach them."¹



¹Ibn Maajah' page 22

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The Sahabah were truly the
followers of Rasulullaah صلی اللہ علیہ وسلم**

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¹'Tirmidhi' (1/94)

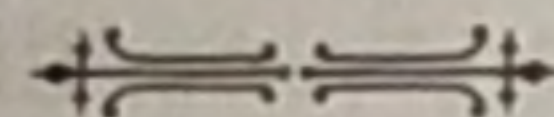
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¹'Ibn Maajah' page 22

Story forty: Three fasts every month

One day Hadhrat Uthmaan Nahdi ﷺ asked Hadhrat Abu Hurairah ﷺ, "How do you keep Nafl fasts?" Hadhrat Abu Hurairah ﷺ replied, "I keep three fasts in the beginning of each month just as Rasulullaah ﷺ fasted on Wednesdays and Thursdays."¹



¹ 'Ahmed' (12/108), 'Al-Bidaayah wan Nihaayah' (8/112)

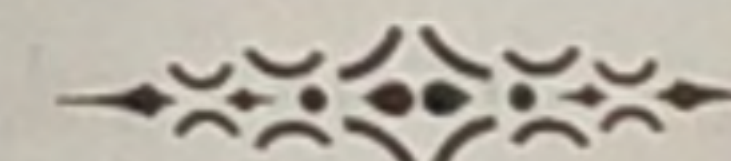
Story forty-one: The right of the neighbor

On one occasion Hadhrat Abu Hurairah ﷺ narrated the following Hadeeth to those present before him that Rasulullaah ﷺ said, "If your neighbor asks your permission to place the beam of his roof your wall then do not prevent him."

On hearing this those present began moaning and on seeing this, Hadhrat Abu Hurairah ﷺ said, "What is the matter? I see that you people are finding it difficult to practice on this Hadeeth. I take an oath by Allaah! I will force each one of you to practice on this Hadeeth."

Ruling

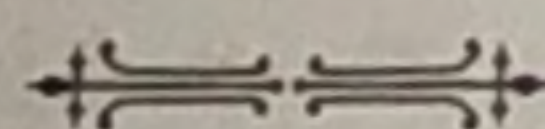
Regarding this Hadeeth of the right of the neighbor the Fuqahaa are in disagreement; some say it is Waajib to permit him while others say it is Mustahab (preferable). In actual fact it is Imaam Ahmed ﷺ who is the supporter of the first option of it being Waajib but according to Imaam Khathaabi ﷺ the majority of Ulama regard it as Mustahab and part of showing kind treatment to ones neighbors and one cannot be forced to do so. Imaam Ahmed ﷺ on the other hand says that the governor or Qaadhi should rule that it is Waajib and if he refuses to comply then the Qaadhi can force him to do so.¹



¹ 'Ahmed' (12/274), 'Ma'aalimus Sunan'

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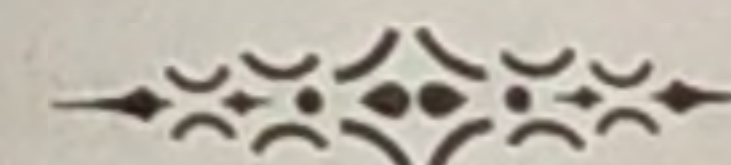
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Ruling

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¹ 'Ahmed' (12/274), 'Ma'aalimus Sunan'

Story forty- two: The virtue of Wudhu

Hadhrat Nu'aim bin Abdullaah narrates that Hadhrat Abu Hurairah ﷺ was once making Wudhu on the roof of the Masjid and he saw that Hadhrat Abu Hurairah ﷺ was washing his arms up to his shoulders. Hadhrat Abu Hurairah ﷺ then turned to him and narrated that Rasulullaah ﷺ said, "Those areas that my Ummat washes in Wudhu will be radiant on the Day of Qiyaamah so do not hesitate to increase your radiance."¹

Ruling

The Hadeeth above concerns a matter of Fiqh, namely; in order to increase one's radiance is it permissible to wash past the designated areas for Wudhu? Mufti Taqi Uthmaani (D.B) explains this matter;

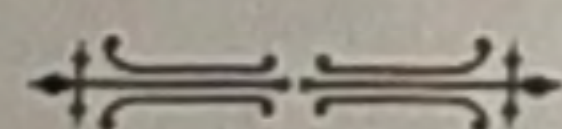
"The attitude of Shari'ah is that it is generally disliked to exceed the stipulated limits of Shari'ah. In Wudhu washing thrice has been praised and preferred but washing more than this has been described as a sin and transgression. In fasting; to delay breaking one's fast after sunset is Makruh as now one will exceed the stipulated limits of Shari'ah. Sehri (predawn meals) has a stipulated time as well and do so earlier has been disliked as then one has increased the stipulated time to fast. In accordance with this attitude we learn that it is disliked to exceed the limits stipulated in

¹'Ahmed' (2/234), 'Bukhaari'

Wudhu as well. Hadhrat Abu Hurairah ﷺ did this out of caution based upon his own discretion and might have been permissible for him but if another were to do the same then it will be regarded as impermissible; thus to say it is Mustahab is inappropriate."

**Story forty-three:
I am expressing my gratitude
to Allaah**

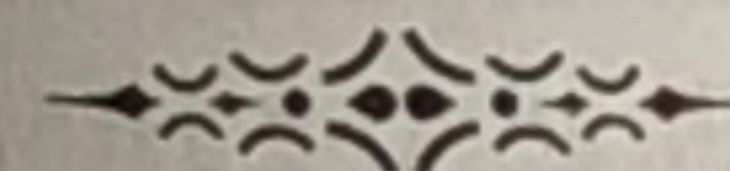
Once Madhaarib bin Juz رضي الله عنه came out of his house and heard someone reciting the **Takbeer loudly**. When he went closer, he saw that it was actually Hadhrat Abu Hurairah رضي الله عنه who was reciting the Takbeer loudly. He asked Hadhrat Abu Hurairah رضي الله عنه, "Why are you calling out the Takbeer at this hour?" Hadhrat Abu Hurairah رضي الله عنه replied, "I am **expressing my gratitude** to Allaah Ta'ala that there was **once a time** when I would work for Basra binte Ghazwaan for a mere piece of bread and today Allaah Ta'ala has made it such that she has come into my wedlock."¹



¹'Al-Isaabah' (7/206)

**Story forty-four:
Counting one's blessings**

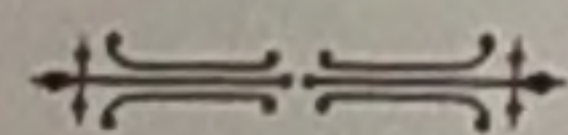
On one occasion freshly baked bread was placed before Hadhrat Abu Hurairah رضي الله عنه to eat and on seeing it he began weeping. He then said, "O Allaah! Today we are eating fresh bread and Rasulullaah ﷺ probably never ate fresh bread in his entire life."¹



¹'Ibn Maajah'

**Story forty-five:
The forthright nature of
Hadhrat Abu Hurairah**

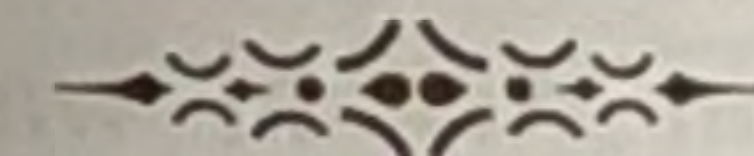
Hadhrat Abu Hurairah ﷺ feared no person, even if it be one in authority, when it came to expressing the truth. When Marwaan bin Hakam was governor of Madinah, people began selling items (such as dates, wheat, barley, etc) by estimation. When Hadhrat Abu Hurairah ﷺ learnt of this, he went to Marwaan bin Hakam and said to him, "You have made Riba (interest) Halaal." Marwaan replied, "Allaah forbid! How have I done such a thing." Hadhrat Abu Hurairah ﷺ informed him, "You have permitted the practice of selling items with estimation whereas Rasulullaah ﷺ has forbidden items of measurement from being sold until they have been properly weighed." This frank reply and firmness for the truth of Hadhrat Abu Hurairah ﷺ prompted Marwaan to prohibit items from being sold by estimation."¹



¹'Muslim'

**Story forty-six:
Who is the greatest oppressor?**

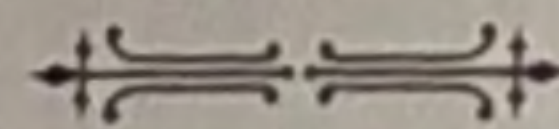
Once Hadhrat Abu Hurairah ﷺ went to see Marwaan bin Hakam and when reaching his home saw a portrait hanging on the wall (it is mentioned in some narrations that it was a portrait of himself). Hadhrat Abu Hurairah ﷺ said, "I heard Rasulullaah say that who is a greater oppressor than that person who attempts to create things in the manner that Allaah Ta'ala has created. If he claims that he has this ability then let him prove his claim by creating a grain of wheat or barley."¹



¹'Musnad Ahmed'

**Story forty-seven:
The generosity of Hadhrat
Abu Hurairah**

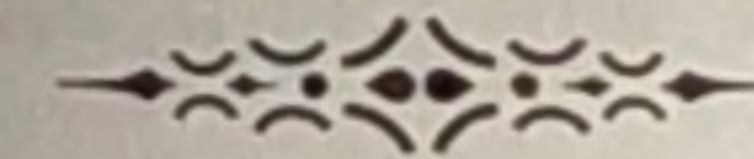
Generosity and hospitality were outstanding traits of Hadhrat Abu Hurairah ﷺ. He gifted his home in Madinah to his slaves without taking any recompense. He spent his wealth with no limitations in the path of Allaah. He drew pleasure from Sadaqah and charity. On one occasion Marwaan bin Hakam sent one hundred Dinaars to him as a gift and he spent it all in the path of Allaah. The next day Marwaan called him and said, "The Dinaars I sent to you yesterday, I sent by mistake; it was actually meant for someone else. Can you please return the sum to me." Hadhrat Abu Hurairah ﷺ replied, "The Dinaars that you sent, I have already distributed amongst the needy but cut the amount from my monthly allowance." In actual fact Marwaan bin Hakam was testing Hadhrat Abu Hurairah ﷺ.¹



¹'Tabqaat Ibn Sa'ad' (2/63), 'Al-Bidaayah wan Nihaayah' (8/940)

**Story forty-eight:
The hospitality of Hadhrat
Abu Hurairah**

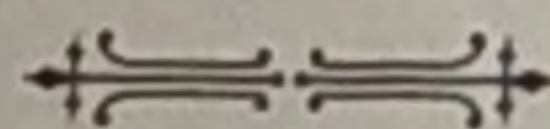
Hadhrat Abu Hurairah ﷺ found joy in feeding others. Hadhrat Abdullaah bin Rabaah ﷺ relates that a delegation once went to Hadhrat Muawiyah ﷺ in Damascus and both he and Hadhrat Abu Hurairah ﷺ went with them. It was the month of Ramadaan and they would take turns inviting each other for meals but Hadhrat Abu Hurairah would request to take the turns of others and fed on more occasions than any of us.¹



¹'Musnad Ahmed' (2/538)

**Story forty-nine:
The informal nature of
Hadhrat Abu Hurairah**

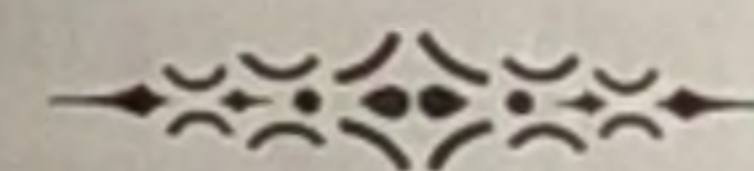
The knowledge, stature, steadfastness and candid manner of Hadhrat Abu Hurairah ﷺ is at its place but at the same time he was a very pleasant and light-hearted person. When appointed as acting governor in Madinah, he would personally collect firewood to take home. One day he was returning home in this manner when he passed through the market place and met Tha'alabah bin Abi Maalik Al-Qurthi and said to him, "O Abu Maalik! Make way for your Ameer." Tha'alabah replied, "May Allaah have mercy on you! The road is very wide for you to pass through." Laughing Hadhrat Abu Hurairah ﷺ replied, "My brother! Do you not see your Ameer is carrying a huge bundle of firewood that is why clear the path."¹



¹'Al-Bidaayah wan Nihaayah' (8/113)

**Story fifty:
As story of hospitality**

Hadhrat Abu Raafi ﷺ relates that when Hadhrat Abu Hurairah ﷺ was serving as governor of Madinah then he would invite him for meals at night and during this time **he would engage him in light-hearted conversation.** Once when he invited him for meals, Hadhrat Abu Hurairah ﷺ laughed and said, "Leave one a piece of meat for your Ameer as well." Whereas there was only bread with olive oil and not even a sign of meat."¹



¹'Tabqaat Ibn Sa'ad' (2/60)

**Story fifty-one:
Love for Rasulullaah صلی اللہ علیہ وسلم
emanates from his speech**

The love Hadhrat Abu Hurairah رضي الله عنه had for Rasulullaah صلی اللہ علیہ وسلم had no limits and the manner in which he would take the name of Rasulullaah صلی اللہ علیہ وسلم when narrating a Hadeeth would reflect the deep affection that he had for the Rasul of Allaah صلی اللہ علیہ وسلم. Sometimes he would begin a narration with these words,

"My most beloved and best friend Abul Qasim صاحب said, "

Sometimes he would say,

"My beloved Muhammad صاحب said, "

Sometimes he would begin it with,

"As-Saadiq (the truthful), Al-Masdoos (one whose truthfulness has been testified to) صاحب has said, "

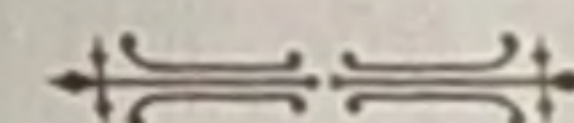
Sometimes he would just say, "Rasulullaah صلی اللہ علیہ وسلم said", but then he would begin trembling and weeping so much that he was able to proceed further.

Sometimes he would take the name of Rasulullaah صلی اللہ علیہ وسلم and fall unconscious and then with great difficulty narrate the Hadeeth.¹

¹'Musnad Ahmed', Al-Bidaayah wan Nihaayah' (8/107), 'Siyar A'alaamun Nubalaa' (2/448)

**Story fifty-two:
Respect for Rasulullaah صلی اللہ علیہ وسلم**

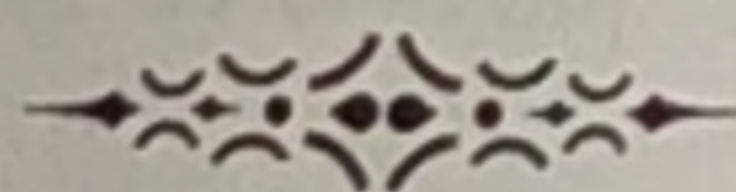
Once Hadhrat Abu Hurairah رضي الله عنه was walking through the streets of Madinah on his way to perform an obligatory Ghusal (bath) when Rasulullaah صلی اللہ علیہ وسلم passed him. Rasulullaah صلی اللہ علیہ وسلم grabbed his hand and instructed him to walk with him. They proceeded together until they reached a certain area where Rasulullaah صلی اللہ علیہ وسلم began addressing a few Sahabah. Hadhrat Abu Hurairah رضي الله عنه then quietly slipped away performed Ghusal and then returned to the gathering. When he returned Rasulullaah صلی اللہ علیہ وسلم asked him where he had went and Hadhrat Abu Hurairah رضي الله عنه replied, "Ghusal was incumbent upon me and I thought to myself that sitting in your company in this condition is inappropriate. So I left to take a bath and then returned."¹



¹'Saheeh Bukhaari' (1/42)

Story fifty-three: Expansion of Masjidun-Nabawi

In the year 7 A.H expansion of Masjidun-Nabawi took place and Rasulullaah ﷺ along with his Sahabah collected stone for the expansion. Hadhrat Abu Hurairah رضي الله عنه saw that Rasulullaah ﷺ was carrying so many slabs that it reached up to his chest and was a strain on Rasulullaah ﷺ. When Hadhrat Abu Hurairah رضي الله عنه saw this he could not contain himself and rushed to take this weight of Rasulullaah ﷺ. He said, "O Rasulullaah ﷺ! Give me these slabs and I will take it the rest of the way." Rasulullaah ﷺ was after all the "Mercy to the worlds" and replied, "There many other slabs to be carried, go and fetch another and leave this one." In another narration it is mentioned that Rasulullaah ﷺ said, "Go and take another, you are not more in need of virtue than me."¹



¹'Majmauz Zawaa'id' (2/9)

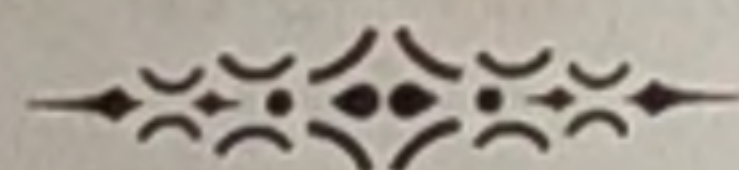
Story fifty-four: Status in the field of knowledge

It is sufficient to ascertain his status in knowledge by the fact that Rasulullaah ﷺ called him a vessel of knowledge. Knowledge includes all aspects of knowledge, whether it be relating to the Quraan, Hadeeth, Fiqh, etc. It is an undisputed fact that he is included amongst the Muhadditheen of the Sahabah but this does not mean that he lack proficiency in other aspects of knowledge. In fact the reality is that he was just as proficient in the other aspects of knowledge as he was in the field of Hadeeth but he directed all his efforts to the propagation of Hadeeth over all others.

The mother tongue of Hadhrat Abu Hurairah رضي الله عنه was Arabic and in addition he also was well-versed in the Faarsi language. Abu Maymoon رضي الله عنه narrates, "I was sitting with Hadhrat Abu Hurairah رضي الله عنه when a Persian woman came to him accompanied by her little son and said to him, in Faarsi, that her husband had divorced her and now wished to take custody of her son. Hadhrat Abu Hurairah رضي الله عنه replied to her in Faarsi that she and her husband should draw lots. At the same time, her husband also arrived and said, "Who can claim right over my son?" Hadhrat Abu Hurairah رضي الله عنه replied, Once I was sitting with Rasulullaah ﷺ when a woman came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! My husband wished to take my son away from me whereas he brings water for me from a certain well and assists me in many other

Story fifty-three: Expansion of Masjidun-Nabawi

In the year 7 A.H expansion of Masjidun-Nabawi took place and Rasulullaah ﷺ along with his Sahabah collected stone for the expansion. Hadhrat Abu Hurairah رضي الله عنه saw that Rasulullaah ﷺ was carrying so many slabs that it reached up to his chest and was a strain on Rasulullaah ﷺ. When Hadhrat Abu Hurairah رضي الله عنه saw this he could not contain himself and rushed to take this weight of Rasulullaah ﷺ. He said, "O Rasulullaah ﷺ! Give me these slabs and I will take it the rest of the way." Rasulullaah ﷺ was after all the "Mercy to the worlds" and replied, "There many other slabs to be carried, go and fetch another and leave this one." In another narration it is mentioned that Rasulullaah ﷺ said, "Go and take another, you are not more in need of virtue than me."¹



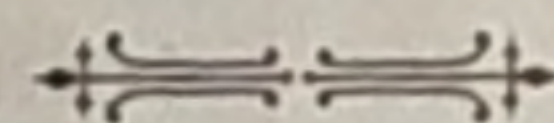
¹'Majmauz Zawaa'id' (2/9)

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chores." Rasulullaah ﷺ instructed them to draw lots. Just then the father arrived and asked, "Who can claim right over my son?" Rasulullaah ﷺ addressed the child and said, "This is your father and this your mother, take the hand of the one who you wish to go with." The child held the hand of his mother and she took him home with her." Hadhrat Abu Hurairah رضي الله عنه carried out this entire dialogue in Faarsi.¹

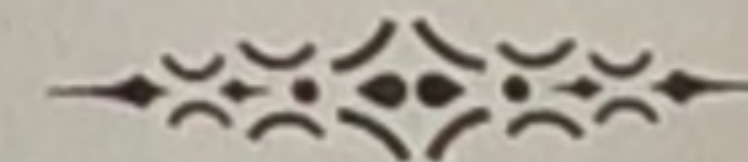


¹Abu Dawood' (1/530)

**Story fifty-five:
I ask for that knowledge which
Allaah Ta'ala has granted you**

Hadhrat Abu Hurairah رضي الله عنه such eagerness to listen to the words of Rasulullaah ﷺ that words will fall short of describing his eagerness. From the time he arrived in Madinah he tried at all time to be in the company of Rasulullaah ﷺ whether it be at home or on a journey, in public or in private. In this way he could have the good fortune of reaming in the company of Rasulullaah ﷺ and at the same time benefit from the guidance emanating from his lips which he could then preserve in his memory forever. In relation to this the world and its riches had no value in his eyes.

On one occasion Rasulullaah ﷺ was distributing the spoils of war and everybody came and asked for their share but Hadhrat Abu Hurairah رضي الله عنه remained silent. Rasulullaah ﷺ asked him, "O Au Hurairah رضي الله عنه! The spoils of war are being distributed but you do not ask for your share?" Hadhrat Abu Hurairah رضي الله عنه replied, "O Rasulullaah ﷺ! I ask for that knowledge that Allaah Ta'ala has granted you."¹



¹Siyar A'alaamun Nubalaa' (2/594)

Story fifty-six: Five wise principles to live by

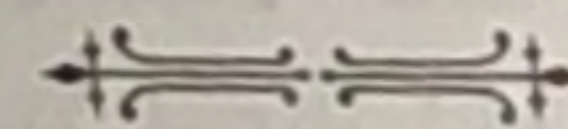
On one occasion Rasulullaah ﷺ addressed the Sahabah and asked, "Who will learn these five principles from me and then practice upon them and teach it to others as well." Hadhrat Abu Hurairah رضي الله عنه lifted his hand and said, "I will O Rasulullaah ﷺ!" Rasulullaah ﷺ held the hand of Hadhrat Abu Hurairah رضي الله عنه and then taught him these five principles;

1. Stay away from those things that Allaah Ta'ala has made Haraam and never go near them. If you do this then you will be the greatest Aabid.
2. Be content with that which Allaah Ta'ala has written in your fate. If you do this then you will become extremely wealthy and independent.
3. Be kind to your neighbours. If you do this then you will be a true Mu'min.
4. Love and desire for others exactly what you love and desire for yourself. If you do this then you will become a perfect Mu'min and sincere Muslim.
5. Do not laugh excessively as laughing excessively kills the heart.¹

¹'Ahmed', 'Tirmidhi'

Story fifty-seven: Only you would have asked me this

Rasulullaah ﷺ was well-aware of Hadhrat Abu Hurairah's eagerness and zeal for knowledge such that on one occasion when Hadhrat Abu Hurairah رضي الله عنه asked Rasulullaah ﷺ, "Who will be those people who will have the good fortune of attaining your Shafaa'ah (intercession) on the Day of Qiyaamah?", Rasulullaah ﷺ replied, "O Abu Hurairah رضي الله عنه! Ever since I have seen your desire for knowledge, I was certain that no other person except you will ask me regarding this."¹



¹'Bukhaari' (1/20)

**Story fifty-eight:
Three advices of
Rasulullaah** ﷺ

The mercy of the "Mercy of the worlds" ﷺ rained down upon Hadhrat Abu Hurairah ﷺ. Sometimes Rasulullaah ﷺ would give specific advices to him and then instruct him to inform others of it. Once Rasulullaah ﷺ was ill and Hadhrat Abu Hurairah ﷺ came to visit him. After he was granted permission to enter, he greeted Rasulullaah ﷺ and remained standing. At that time Rasulullaah ﷺ was leaning against the chest of Hadhrat Ali ﷺ and Hadhrat Ali's ﷺ hand was on the blessed chest of Rasulullaah ﷺ. Rasulullaah ﷺ had his legs stretched out. Rasulullaah ﷺ instructed Hadhrat Abu Hurairah ﷺ to come closer and he did. Rasulullaah ﷺ again instructed him to come closer and he did. The third time Rasulullaah ﷺ asked him to come closer, Hadhrat Abu Hurairah ﷺ says that he came so close to Rasulullaah ﷺ that his toes touched the blessed feet of Rasulullaah ﷺ. Rasulullaah ﷺ then instructed Hadhrat Abu Hurairah ﷺ to sit and give the corner of his shawl to him. Hadhrat Abu Hurairah ﷺ handed it to Rasulullaah ﷺ, who held it in his hand. Rasulullaah ﷺ then said, "O Abu Hurairah ﷺ! I am going to give you a few advices, never abandon them." Hadhrat Abu Hurairah ﷺ said, "Please do inform me, O Rasulullaah ﷺ!" Rasulullaah ﷺ then said,

1- Perform Ghusal on the Day of Jumu'ah and go early for the Jumu'ah Salaah and do not speak of futile things in the Masjid.

2- Keep three fasts every month, this will suffice as having fasted (Nafl fasts) your entire life.

3- Do not discard the Sunnat of Fajr, even if you spent the entire night in Ibaadat.

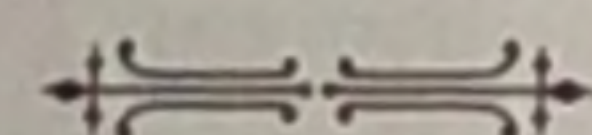
Rasulullaah ﷺ repeated this three times and then instructed Hadhrat Abu Hurairah ﷺ to take back his shawl. Hadhrat Abu Hurairah ﷺ held his shawl to his chest and then asked, "O Rasulullaah ﷺ! Should I keep these three advices a secret or inform others of it as well." Rasulullaah ﷺ replied, "Inform others as well."¹

¹Al-Isaabah" (4/208)

**Story fifty-nine:
The means of attaining the
intercession of Rasulullaah صلی اللہ علیہ وسلم**

Hadhrat Abu Hurairah رضي الله عنه narrates that he asked Rasulullaah صلی اللہ علیہ وسلم, "O Rasulullaah صلی اللہ علیہ وسلم! When you asked Allaah Ta'ala about Shafaa'ah what was the reply of Allaah?" Rasulullaah صلی اللہ علیہ وسلم replied, "I take an oath by Allaah! I knew that you would be the first person from my Ummat who would ask me about this, **as I am aware of your zeal for knowledge.** I take an oath by Allaah! It is more beloved to me that my Ummat will enter Jannat through my intercession then them entering through any other means. My Shafaa'ah (intercession) will be for that person who recites; "There is no Ilaah but Allaah" and his heart testifies to the sincerity of his tongue and the tongue proclaims what is in his heart."

In another narration it is mentioned that Rasulullaah صلی اللہ علیہ وسلم said, "The good fortune of my intercession will be for that person who recited with sincerity, "There is no Ilaah but Allaah."¹



¹'Ahmed' (15/208) 'Fathul Baarie' (1/203)

**Story sixty:
The incident of the shoes**

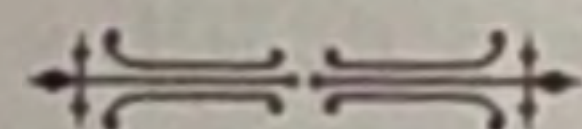
On one occasion Rasulullaah صلی اللہ علیہ وسلم was sitting with his Sahabah, amongst whom was Hadhrat Abu Bakr رضي الله عنه and Hadhrat Umar رضي الله عنه. After sometime Rasulullaah صلی اللہ علیہ وسلم left and did not return. This worried the Sahabah and they became afraid that perhaps something had befallen Rasulullaah صلی اللہ علیہ وسلم (i.e. He had been attacked by an enemy). Fearing that this might be the case all of them split up to search for Rasulullaah صلی اللہ علیہ وسلم. Hadhrat Abu Hurairah رضي الله عنه proceeded towards the garden of the Banu Najjaar, a clan of the Ansaar. When he reached there he saw that the garden had four walls around it and he searched for an entrance but could not find one. Finally he saw a small stream flowing into the garden through a small opening. Hadhrat Abu Hurairah رضي الله عنه went into the stream and squeezed through the opening. He then presented himself before Rasulullaah صلی اللہ علیہ وسلم who was surprised to see him and asked in astonishment, "Abu Hurairah رضي الله عنه?" Hadhrat Abu Hurairah رضي الله عنه replied, "Yes! O Rasulullaah صلی اللہ علیہ وسلم! It is me." Rasulullaah صلی اللہ علیہ وسلم asked, "How did you arrive?" Hadhrat Abu Hurairah رضي الله عنه replied, "O Rasulullaah صلی اللہ علیہ وسلم! You were sitting with us then left us."

When you did not return after sometime we became afraid that something had happened to you and we all set out to look for you. I was the first to leave and came towards this garden but when I found no entrance, I squeezed through that opening like a fox. The others are coming behind me." Rasulullaah

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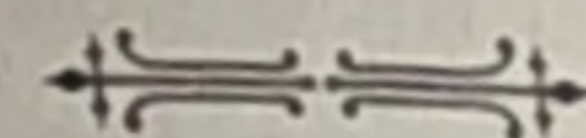
ﷺ handed his shoes to Hadhrat Abu Hurairah ﷺ and instructed him, "O Abu Hurairah ﷺ! Take these shoes of mine and whoever you meet outside this garden that testifies with sincerity "There is no Allaah but Allaah"; give him the glad tidings of Jannat."

Hadhrat Abu Hurairah ﷺ took the shoes of Rasulullaah ﷺ and set out to give everyone the glad tidings of Rasulullaah ﷺ. The first person he met was Hadhrat Umar ﷺ, who asked him, "How is it that you have this pair of shoes in your hand?" Hadhrat Abu Hurairah ﷺ replied, "These are the shoes of Rasulullaah ﷺ, which he handed to me and instructed me to give the glad tidings of Jannat to every person who recites "There is no Ilaah but Allaah" with sincerity. As soon as Hadhrat Umar ﷺ heard this he struck Hadhrat Abu Hurairah ﷺ in his chest and Hadhrat Abu Hurairah ﷺ fell to the ground. Hadhrat Umar ﷺ yelled at him to return. Hadhrat Abu Hurairah ﷺ returned weeping to Rasulullaah ﷺ with Hadhrat Umar ﷺ following closely at his heels. Seeing the condition of Hadhrat Abu Hurairah ﷺ, Rasulullaah ﷺ enquired what had happened. Hadhrat Abu Hurairah ﷺ complained, "O Rasulullaah ﷺ! I met Umar ﷺ on the road and gave him the message that you had instructed me to give and he struck me in the chest and I fell to the ground." Rasulullaah ﷺ turned to Hadhrat Umar ﷺ and asked him, "O Umar ﷺ! Why did you do that?" Hadhrat Umar ﷺ replied, "O Rasulullaah ﷺ! May my parents be sacrificed for you! Did you give Abu Hurairah ﷺ your shoes and instruct him to give everyone who recites, "There is no Ilaah but Allaah" with sincerity the glad tidings of Jannat-Paradise?"

Rasulullaah ﷺ informed Hadhrat Umar ﷺ that it was indeed him who had given Hadhrat Abu Hurairah ﷺ this instruction.

Hadhrat Umar ﷺ said, "O Rasulullaah ﷺ! Do not do this as I fear that they will rely on this glad tiding only (and stop striving towards performing virtuous deeds)." Let them continue with these A'maal." Rasulullaah ﷺ replied, "Okay, let them continue practicing."¹

Hadhrat Umar ﷺ stopping Hadhrat Abu Hurairah ﷺ is not a matter because of which he should be criticized as there was no other way of stopping Hadhrat Abu Hurairah ﷺ who was ecstatic on hearing this good news. This matter should be looked at as a senior scolding his junior as Hadhrat Abu Hurairah ﷺ despite his lofty status is but a student before the personality of Hadhrat Umar ﷺ. In addition Rasulullaah ﷺ accepted the opinion of Hadhrat Umar ﷺ.

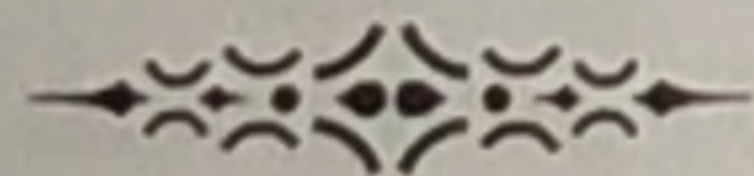


¹'Muslim'

**Story sixty-one:
Calling towards good and
preventing evil**

At time Hadhrat Abu Hurairah ﷺ would propagate Hadeeth so as to reprimand a person when witnessing him acting against the Sunnat of Rasulullaah ﷺ and guide him towards the correct form of practice.

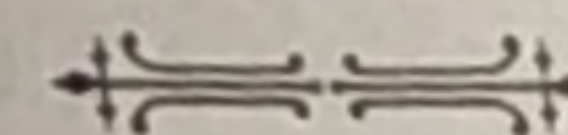
Imaam Ibn Maajah ﷺ reports from Abul Sha'sha that once he was sitting in the company of Hadhrat Abu Hurairah ﷺ in the Masjid when the Muadhin called out the Adhaan. Just then a person sitting amongst us stood and left the Masjid. Hadhrat Abu Hurairah ﷺ said on seeing him leave, "This person has disobeyed Rasulullaah ﷺ (as Rasulullaah ﷺ has prohibited a person from leaving the Masjid without performing after the Adhaan has been given)."¹



¹'Ibn Maajah' (1/242), 'Muslim', 'Abu Dawood', 'Tirmidhi', 'Nasaai'

**Story sixty-two:
Advise regarding beautification
And, adornment**

Hadhrat Abu Hurairah ﷺ was once walking in the street when a woman passed him, who had applied perfume. He asked her, "Are you going to the Masjid?" She replied that she was and he again asked, "Did you apply perfume specifically for going to the Masjid?" she replied the she had and he said, "I have heard Rasulullaah ﷺ saying that the women who applies perfume specifically for going to the Masjid; her Salaah will not be accepted until she does not take a bath (and remove the traces of the fragrance from her body)."¹

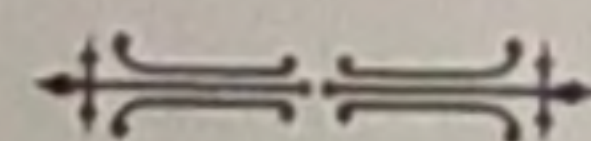


¹'Abu Dawood'

**Story sixty-three:
The inheritance of Rasulullaah ﷺ
is being distributed**

Once Hadhrat Abu Hurairah ﷺ was passing through the marketplace while everybody was engaging in their worldly activities. Seeing them so engrossed in their worldly pursuits, he called out to them, "O people of Madinah! You are busy here while the inheritance of Rasulullaah ﷺ is being distributed." The people asked, "Where is the inheritance of Rasulullaah ﷺ being distributed?" He replied, "In the Masjid of Rasulullaah ﷺ." People all began scrambling towards the Masjid while Hadhrat Abu Hurairah ﷺ remained standing in the marketplace. After sometime they all returned and went to Hadhrat Abu Hurairah ﷺ. He asked them what was wrong and they replied, "We did not see anything being distributed in the Masjid?" Hadhrat Abu Hurairah ﷺ asked them, "Was there no one in the Masjid?" They replied, "There were many people in the Masjid; some performing Salaah, some reciting the Quraan, others engaged in Dhikr, while others were explaining the laws of Shari'ah."

Hadhrat Abu Hurairah ﷺ replied, "I am saddened at your understanding; this is the inheritance of Rasulullaah ﷺ what more do you desire."¹

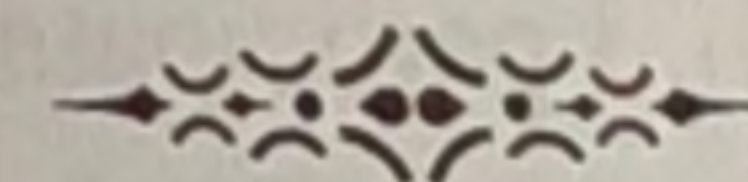


¹'Siyar A'alaamun Nubalaa' (2/437), 'Majmauz Zawaa'id' (1/123)

**Story sixty-four:
The greatest narrator of
Hadeeth**

At times those who had a deep desire to learn the Ahaadeeth would set a time and specify a place where they could meet Hadhrat Abu Hurairah ﷺ and hear Hadeeth from him.

Hadhrat Makhool Damashqi رضي الله عنه narrates that once people had decided with Hadhrat Abu Hurairah ﷺ to meet in the structure erected by Hadhrat Muawiyah رضي الله عنه. Hadhrat Abu Hurairah ﷺ met them there at the designated time and quenched their thirst for the knowledge of Hadeeth from Rasulullaah ﷺ.¹



¹'Al-Bidaayah wan Nihaayah' (8/106)

**Story sixty-five:
The reason for narrating so
many Ahaadeeth**

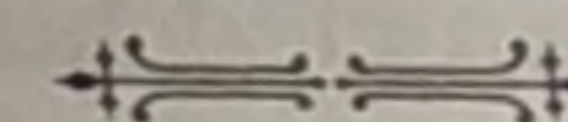
On one occasion Marwaan bin Hakam became angry at Hadhrat Abu Hurairah ﷺ and said in anger to him, "People say that Abu Hurairah ﷺ narrates so many Ahaadeeth but he did not remain long in the company of Rasulullaah ﷺ. You only came to Madinah a few years before the demise of Rasulullaah ﷺ." Hadhrat Abu Hurairah ﷺ replied, **"This is true that I came into the company of Rasulullaah ﷺ after the battle of Khaibar and at that time my age was thirty. From that moment onwards I became the shadow of Rasulullaah ﷺ and remained with him at all times until he left this world. I used to go to the home of Rasulullaah ﷺ and remain in his service. I performed Salaah behind him and rode along with Rasulullaah ﷺ when he went for Hajj. I participated alongside Rasulullaah ﷺ in the battles that came after. I take an oath by Allaah! I am more acquainted with Hadeeth than others."**¹

In another narration it is reported that Hadhrat Abu Hurairah ﷺ explained the reason for narrating some many narrations as follows,

"You say that Abu Hurairah ﷺ narrates many Ahaadeeth whereas the Muhaajireen do not. Allaah is my witness to the reality that the Muhaajireen would tend to their land but I was

¹'Al-Bidaayah wan Nihaayah' (8/108), 'Al-Isaabah' (7/205)

a poor person who possessed nothing but a few morsels to fill my belly. Therefore I had the opportunity to remain the most in the company of Rasulullaah ﷺ. When they were absent, I was present to tend to Rasulullaah ﷺ. When they would forget something, I would remember it. **Once Rasulullaah ﷺ said, "Who will spread his shawl on the ground and then wrap in around him; who will not forget anything I say thereafter?" I spread my shawl on the ground, and Rasulullaah ﷺ continued his sermon and once he finished; I wrapped the shawl around me. I take an oath by Allaah! Whatever I heard from Rasulullaah ﷺ thereafter I never forgot."**¹



¹'Fathul Baarie' (1/224), 'Musnad Ahmed' (12/270)

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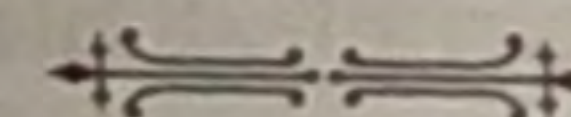
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a poor person who possessed nothing but a few morsels to fill my belly. Therefore I had the opportunity to remain the most in the company of Rasulullaah ﷺ. When they were absent, I was present to tend to Rasulullaah ﷺ. When they would forget something, I would remember it. Once Rasulullaah ﷺ said, "Who will spread his shawl on the ground and then wrap in around him; who will not forget anything I say thereafter?" I spread my shawl on the ground, and Rasulullaah ﷺ continued his sermon and once he finished; I wrapped the shawl around me. I take an oath by Allaah! Whatever I heard from Rasulullaah ﷺ thereafter I never forgot."¹



¹'Fathul Baarie' (1/224), 'Musnad Ahmed' (12/270)

**Story sixty-six:
The intelligence of Abu
Hurairah**

Hadhrat Abu Hurairah ﷺ was blessed with excellent memory as well as exceptional intelligence. When he first came into the company of Rasulullaah ﷺ he would forget certain Ahaadeeth of Rasulullaah ﷺ and this was unbearable for him. So he went to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! I hear many narrations from you but on account of my memory, I forget them." Rasulullaah ﷺ instructed him to spread his sheet on the ground and then Rasulullaah ﷺ made as if he was throwing something into it. He then said, "Wrap this shawl around you and hold it tight to your chest." Hadhrat Abu Hurairah ﷺ did as Rasulullaah ﷺ instructed him and he says, "From that moment on, I never forgot any Hadeeth of Rasulullaah ﷺ."¹

¹'Bukhaari' (1/22)

**Story sixty-seven:
This is the bounty of Allaah**

Hadhrat Hafiz Ibn Katheer رحمه الله has reported in 'Al-Bidaayah wan Nihaayah' that once Rasulullaah ﷺ said, "Who will spread his shawl on the ground and then wrap in around him; who will not forget anything I say thereafter?" Hadhrat Abu Hurairah ﷺ spread his shawl on the ground and Rasulullaah ﷺ continued his sermon and once he finished, he wrapped the shawl around him. He says, "I take an oath by Allaah! Whatever I heard from Rasulullaah ﷺ thereafter I never forgot."¹

¹'Al-Bidaayah wan Nihaayah' (8/105), 'Ahmed', 'Bukhaari' (4179), 'Muslim', 'Tirmidhi' (3770), 'Ibn Maajah'

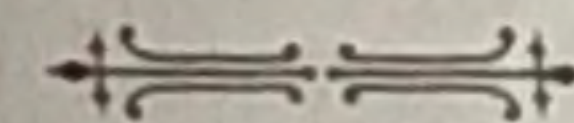
**Story sixty-eight:
The youngster from Dous has
surpassed you**

Hadhrat Abu Hurairah ﷺ had an ardent desire to acquire the most knowledge from Rasulullaah ﷺ and one occasion this desire was fulfilled in a most astounding manner. Once a person came to Hadhrat Zaid bin Thaabit ﷺ and asked him for a ruling. He replied, "Go and ask Abu Hurairah ﷺ." He then related the following incident, "Abu Hurairah ﷺ and a certain person were sitting along with us in the Masjid engaged in supplication and Dhikr. Rasulullaah ﷺ then entered and sat with us, we all went silent. Rasulullaah ﷺ then said, "Continue as you were." Hadhrat Abu Hurairah ﷺ and the other person began supplicating loudly and Rasulullaah ﷺ was saying "Aameen" as they supplicated. Hadhrat Abu Hurairah ﷺ supplicated, "O Allaah! Whatever my friend has supplicated for, grant me as well and I also ask from you such knowledge that is never forgotten." Rasulullaah ﷺ said "Aameen" for this supplication as well and then we turned to Rasulullaah ﷺ and asked, "O Rasulullaah ﷺ! We also ask for such knowledge that is never forgotten." However Rasulullaah ﷺ replied, "The youngster from Dous has surpassed you."¹

¹'Tahtheebut Tahtheeb' (12/266), 'Al-Isaabah' (4/208), 'Al-Bidaayah wan Nihaayah' (8/111), 'Fathul Baarie' (1/226), 'Siyarus Sahabah' (3/56)

**Story sixty-nine:
Excellent memory**

Once Hadhrat Abu Hurairah ﷺ met another Sahabi and asked him, "What Surah did Rasulullaah ﷺ recite after Isha last night?" The Sahabi replied, "I do not know." Hadhrat Abu Hurairah ﷺ asked him, "Were you not present for Isha?" the Sahabi replied that he was. Hadhrat Abu Hurairah ﷺ then himself said, "Rasulullaah ﷺ recited this Surah last night (and recited the Surah)."¹



¹'Ibn Asaakir' (47/489)

Story seventy: Memory of Hadeeth tested

Memorisation of Hadeeth was the soul food of Hadhrat Abu Hurairah رضي الله عنه and as a result of his excellent memory and constant revising of these Ahaadeeth; he became the greatest memoriser of Hadeeth from the Sahabah.

During the Khilaafat of Hadhrat Muawiyah رضي الله عنه; the governor of Madinah; Marwaan bin Hakam, decided to test the memory of Hadhrat Abu Hurairah رضي الله عنه. In order to do this he devised a plan whereby he instructed his scribe, Abul Za'eezah, to conceal himself behind a curtain to write down all the Hadeeth that Hadhrat Abu Hurairah will narrate. He then called Hadhrat Abu Hurairah رضي الله عنه and began asking about various Ahaadeeth. Hadhrat Abu Hurairah رضي الله عنه narrated the Ahaadeeth and Abul Za'eezah wrote them down. Abul Za'eezah narrates, "A year later Marwaan bin Hakam called Hadhrat Abu Hurairah رضي الله عنه again and asked him the same Ahaadeeth that he had asked him the previous year, and I had written down. Hadhrat Abu Hurairah رضي الله عنه began narrating the Ahaadeeth and I looked at what I had written. Hadhrat Abu Hurairah رضي الله عنه narrated them exactly the same as he had the previous with no omissions and additions such that even the order he narrated them was the same."

In one narration it is mentioned, "He did not omit anything nor make any additions nor did he change the order of his words." In another narration it is mentioned, "He did not change even one letter."¹

¹'Siyar A'alaamun Nubalaa' (2/431,598), 'Al-Isaabah' (4/208), 'Al-Bidaayah wan Nihaayah' (8/106)

Story seventy-one: Abstaining from giving his own opinion

Hadhrat Abu Hurairah رضي الله عنه never gave his personal opinion or issued any ruling upon his own discretion. **If a proof or testimony was mentioned contradicting his ruling the he would gladly accept it and change his verdict accordingly.**

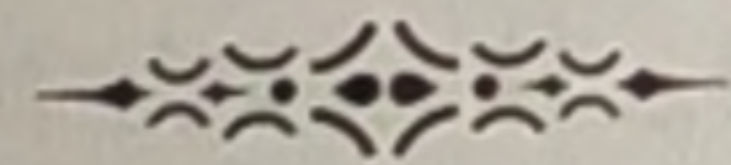
On one occasion he stated that if any person wakes in the morning during the month of Ramadaan such that it is compulsory for him to take a bath (i.e. he is in a state of Janaabat) then he should not fast that day. People went to Ummul Mu'mineen Hadhrat Aisha رضي الله عنها and Ummul Mu'mineen Hadhrat Umie Salamah رضي الله عنها and asked them about this. They replied, "This opposes the practice of Rasulullaah صلى الله عليه وسلم." **When they informed Hadhrat Abu Hurairah رضي الله عنه about the words of the Ummuhaatul Mu'mineen, he retracted his previous view.¹**

In one narration it is reported that when he was informed of the opinions of Ummul Mu'mineen Hadhrat Aisha رضي الله عنها and Ummul Mu'mineen Hadhrat Umie Salamah رضي الله عنها, he said, "They know better than me. I did not hear this Hadeeth directly from Rasulullaah صلى الله عليه وسلم but Fadhl bin Abbaas رضي الله عنه narrated it to me." Thus he based his ruling upon the Hadeeth reported to him by

¹'Muslim', 'Muwatta Imaam Maalik'

Hadhrat Fadhl bin Abbaas رضي الله عنه and then retracted his ruling because of the Hadeeth of Hadhrat Aisha رضي الله عنها as it was more reliable in this matter than the narration of Hadhrat Fadhl bin Abbaas رضي الله عنه.

Some Ulama have explained regarding the narration of Hadhrat Fadhl bin Abbaas رضي الله عنه that this was the ruling in the early days of Islaam that was later abrogated.¹

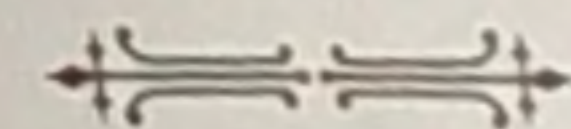


¹'Seerat Abu Hurairah' page 228

**Story seventy-two:
Hadhrat Abu Hurairah in the
eyes of Hadhrat Talha
bin Ubaidullaah**

A person came to Hadhrat Talha bin Ubaidullaah رضي الله عنه, who is one of the ten Sahabah given the glad tidings of Jannat, and asked him, "O Abu Muhammad رضي الله عنه! Does this Yemeni (Hadhrat Abu Hurairah رضي الله عنه) have more knowledge of the Hadeeth of Rasulullaah صلی اللہ علیہ وسلم than you? We hear such narrations from him that we do not hear from you and the other Sahabah of Rasulullaah صلی اللہ علیہ وسلم. Perhaps this person might be ascribing things to Rasulullaah صلی اللہ علیہ وسلم?"

Hadhrat Talha رضي الله عنه answered, "Undoubtedly he has heard such narrations from Rasulullaah صلی اللہ علیہ وسلم which we did not hear. He was a poor man, the guest of Rasulullaah صلی اللہ علیہ وسلم and always present in the company of Rasulullaah صلی اللہ علیہ وسلم. We on the other hand were people with wives and children, needing to earn a livelihood and thus only able to remain in the company of Rasulullaah صلی اللہ علیہ وسلم in the mornings and evenings. I have no doubt whatsoever that he must have heard such things from Rasulullaah صلی اللہ علیہ وسلم which we did not hear."¹



¹'Tirmidhi' (2/247), 'Siyarus Sahabah' (3/55)

**Story seventy-three:
Hadhrat Abu Hurairah
in the eyes of Hadhrat Abu
Ayyoob Ansaari**

A similar narration has been reported from Saleem bin Aswad رضي الله عنه, "I came to Madinah and met Hadhrat Abu Ayyoob Ansaari رضي الله عنه, who was narrating Hadeeth on the authority of Hadhrat Abu Hurairah رضي الله عنه. After the gathering ended, I went to him and said, "O Abu Ayyoob رضي الله عنه! You narrate on the authority of Abu Hurairah رضي الله عنه whereas you have a position closer to Rasulullaah صلی اللہ علیہ وسلم than him (so why do you not narrate it directly from Rasulullaah صلی اللہ علیہ وسلم?)." Hadhrat Abu Ayyoob رضي الله عنه replied, "Undoubtedly Hadhrat Abu Hurairah رضي الله عنه heard such things from Rasulullaah صلی اللہ علیہ وسلم which we did not hear. **I like very much dearly to narrate those Ahaadeeth that I did not hear on the authority of Abu Hurairah رضي الله عنه.**"¹

¹'Seerat Abu Hurairah' (page 337)

**Story seventy-four:
Hadhrat Umar accepts the
testimony of Hadhrat Abu Hurairah**

Hadhrat Hassaan bin Thaabit رضي الله عنه was reciting poetry in Masjidun Nabawi when Hadhrat Umar رضي الله عنه happened to pass by and forbade Hadhrat Hassaan bin Thaabit رضي الله عنه from reciting poetry in the Masjid. Hadhrat Hassaan bin Thaabit رضي الله عنه said, "I used to recite poetry in the Masjid and a much greater person than you (Rasulullaah صلی اللہ علیہ وسلم) would be present (and he would not prohibit me from doing so)." Hadhrat Hassaan bin Thaabit رضي الله عنه then addressed Hadhrat Abu Hurairah رضي الله عنه, who was also present at that time, "O Abu Hurairah رضي الله عنه! I ask you in the name of Allaah were you not present when Rasulullaah صلی اللہ علیہ وسلم said to me, "O Hassaan! Reply the Mushrikeen on my behalf. O Allaah! Assist him with your angel Jibraeel عليه السلام." Hadhrat Abu Hurairah رضي الله عنه replied, "Yes! I heard Rasulullaah صلی اللہ علیہ وسلم say this." On hearing the corroboration of Hadhrat Abu Hurairah رضي الله عنه, Hadhrat Umar remained silent."¹

¹'Muslim' (2/300)

Story seventy-five: Prohibition of tattoos

Once a woman who had tattooed herself was brought before Hadhrat Umar رضي الله عنه and he asked the Sahabah present if any of them had heard anything about tattoos from Rasulullaah صلی اللہ علیہ وسلم. Hadhrat Abu Hurairah رضي الله عنه stood and said, "O Ameerul Mu'mineen! I have heard Rasulullaah صلی اللہ علیہ وسلم say something in this regard." Hadhrat Umar رضي الله عنه asked, "What have you heard?" Hadhrat Abu Hurairah رضي الله عنه replied that he had heard Rasulullaah صلی اللہ علیہ وسلم say, "O women! Do not tattoo yourself nor ask anyone to tattoo you." Hadhrat Umar رضي الله عنه accepted the testimony of Hadhrat Abu Hurairah رضي الله عنه in the presence of many other Sahabah."¹

¹'Bukhaari' (2/880)

Story seventy-six: A proof of the mercy of Allaah

Ameerul Mu'mineen Hadhrat Umar رضي الله عنه left for Makkah with the intention to perform Hajj and Hadhrat Abu Hurairah رضي الله عنه accompanied him. While travelling a strong gust of wind began blowing and Hadhrat Umar رضي الله عنه asked the Sahabah if they had heard anything from Rasulullaah صلی اللہ علیہ وسلم about this but none of those present replied. Hadhrat Abu Hurairah رضي الله عنه who fallen behind the caravan learnt about the question of Hadhrat Umar and came speeding towards him. When he came alongside Hadhrat Umar رضي الله عنه he said, "I just learnt of your question and I heard Rasulullaah صلی اللہ علیہ وسلم say that it is a proof of the mercy of Allaah."¹

¹'Ahmed' (14/52)

**Story seventy-seven:
Now narrate as many Hadeeth
as you desire**

Hadhrat Abu Hurairah رضي الله عنه narrates that Hadhrat Umar رضي الله عنه learnt about his abundant narrations of Hadeeth and summoned him. Hadhrat Umar رضي الله عنه asked him, "When we went with Rasulullaah صلی اللہ علیہ وسلم to the house of so and so were you with us?" Hadhrat Abu Hurairah رضي الله عنه replied, "Yes! I was indeed present and I even know why you are asking me this." Hadhrat Umar رضي الله عنه said, "Okay, tell me why I asked you this." Hadhrat Abu Hurairah replied, "On that day Rasulullaah صلی اللہ علیہ وسلم said on that day, "Whoever intentionally ascribes falsehood to me has prepared his abode in Jahannam." Hadhrat Umar رضي الله عنه said, "If you know this then go and narrate Hadeeth." **In another narration it is reported that Hadhrat Umar رضي الله عنه said, "Now narrate as many Hadeeth as you desire."**¹

¹'Al-Bidaayah wan Nihaayah' (8/107), 'Siyar A'alaamun Nubalaa' (2/434), 'Tbn Asaakir' (47/487)

**Story seventy-eight:
True repentance is accompanied
with acceptance**

A woman once came to Hadhrat Abu Hurairah رضي الله عنه and asked, "Will my repentance be accepted; I committed Zinaa (fornication) from which a child was born to me, who I then killed." Hadhrat Abu Hurairah رضي الله عنه replied, "No! Neither will you ever find solace nor will you ever gain back your honour." The woman was dejected and left weeping.

Later the following morning when Hadhrat Abu Hurairah رضي الله عنه performed Fajr Salaah with Rasulullaah صلی اللہ علیہ وسلم, he related the entire incident to Rasulullaah صلی اللہ علیہ وسلم. Rasulullaah صلی اللہ علیہ وسلم said to him, "You gave her a terrible reply, have you not read the following verses,

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا

"(They are) Those who do not call to (do not worship) another Ilaah with Allaah, who only kill a soul forbidden by Allaah with a warrant (when required to execute a person whom a court of Shari'ah

sentences to death), and (they are those) who do not fornicate (they neither engage in fornication nor adultery). Whoever commits these (sins of Shirk, murder, fornication or adultery) shall meet with a grave punishment."

يُضَعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ وَيَخْلُدُ فِيهِ مُهَانًا ۝

"(In fact,) Punishment will be multiplied for him on the Day of Qiyaamah and he shall remain disgraced in it (the punishment) forever."

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

"(This punishment is for all people) Except for those who (sincerely) repent, accept Imaan and perform good actions. For such people Allaah will convert their sins into good deeds.

Allaah is Ever Forgiving, Most Merciful (for he is All Powerful)." (Surah Furqaan: 68-70)

Hadhrat Abu Hurairah رضي الله عنه set out to find this woman and recited these verses to her, after which she said, "All praise belongs to Allaah Who has opened the avenue for my salvation."

In the narration reported by Ibn Jareer رحمته الله it is mentioned that Hadhrat Abu Hurairah رضي الله عنه searched for this woman in all the houses in Madinah but was unable to find her. The following night, she came to him herself and when he recited this verse to her, she fell into Sajdah and said, "All praise belongs to Allaah Who has opened the avenue for my salvation and showed me the road of repentance for the sin I had committed." She then set free her slave and her daughter, and repented sincerely to Allaah."¹

¹'Hayaatus Sahabah' (3/97)

Story seventy-nine: Inviting the Jews to Islaam

Hadhrat Abu Hurairah رضي الله عنه narrates that they were sitting in the Masjid when Rasulullaah صلی اللہ علیہ وسلم entered and said to them, "Let us go to the Jews." Rasulullaah صلی اللہ علیہ وسلم with his Sahabah proceeded to the district of the Jews and Rasulullaah صلی اللہ علیہ وسلم said, "Embrace Islaam and you will attain success." The Jews replied, "You have imparted your message." Rasulullaah صلی اللہ علیہ وسلم replied, "This was my intention but still embrace Islaam and you will attain success." The Jews replied, "You have imparted your message." Rasulullaah صلی اللہ علیہ وسلم again said, "This was my intention but still embrace Islaam, and you will attain success." Rasulullaah صلی اللہ علیہ وسلم then said, "Listen well! The land is for Allaah and His Rasul صلی اللہ علیہ وسلم. Now I exile you from this land so whatever you can sell, do so and then understand that this land is for Allaah and His Rasul صلی اللہ علیہ وسلم."¹

¹'Bukhaari', 'Muslim', 'Abu Dawood'

**Story eighty:
The corroboration of
Hadhrat Aisha** رضي الله عنها

On one occasion Hadhrat Abdullaah bin Umar رضي الله عنه passed by Hadhrat Abu Hurairah رضي الله عنه while he was narrating Hadeeth and heard him say that Rasulullaah صلى الله عليه وسلم has said, "Whoever joins a Janaazah gets one Qeeraat (of reward) and whoever remains until the burial of the deceased gets two Qeeraat. One Qeeraat is greater than Mount Uhud."

When Hadhrat Abdullaah bin Umar رضي الله عنه heard this, he said to Hadhrat Abu Hurairah رضي الله عنه, "Ponder over what you are saying! What you are ascribing to Rasulullaah صلى الله عليه وسلم?" Hadhrat Abu Hurairah رضي الله عنه stood and too Hadhrat Abdullaah bin Umar رضي الله عنه to Hadhrat Aisha رضي الله عنها, and said, "I ask you in the name of Allaah did you not hear this Hadeeth from Rasulullaah صلى الله عليه وسلم, "Whoever joins a Janaazah gets one Qeeraat (of reward) and whoever remains until the burial of the deceased gets two Qeeraat. One Qeeraat is greater than Mount Uhud." Hadhrat Aisha رضي الله عنها replied that she had indeed heard Rasulullaah صلى الله عليه وسلم say this.

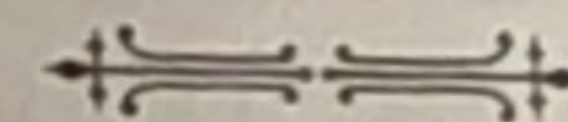
Once it was clarified that Hadhrat Abu Hurairah رضي الله عنه was indeed correct, he said, "Farming and trade did not distract me from listening to the Hadeeth of Rasulullaah صلى الله عليه وسلم. I was desirous at all time to hear advice from Rasulullaah صلى الله عليه وسلم or a Hadeeth that he could teach me or a morsel which he would feed me with his own hand."

Hadhrat Abdullaah bin Umar رضي الله عنه replied, "O Abu Hurairah رضي الله عنه! Undoubtedly you spent the most time in the company of Rasulullaah صلى الله عليه وسلم and you heard the most Hadeeth from him."¹

Hadhrat Abu Hurairah رضي الله عنه narrates that he was once planting some seeds when Rasulullaah صلى الله عليه وسلم passed by and asked what he was he doing. He replied, "Planting seeds." Rasulullaah صلى الله عليه وسلم said, "Should I not tell you of a better seed to plant,

السبحن الله والحمد لله ولا اله الا الله والله اكبر

Each time you recite it, you get a tree in Jannat."²



¹'Bukhaari', 'Ahmed', 'Usdul Ghaabah' (5/316)

²'Ibn Maajah', 'Haakim'

**Story eighty-one:
Sermon from the Mimbar of
Rasulullaah صلی اللہ علیہ وسلم**

Hadhrat Abu Yazeed Madeeni رحمہ اللہ relates that Hadhrat Abu Hurairah رضي الله عنه stood on the Mimbar of Rasulullaah صلی اللہ علیہ وسلم, one step below where Rasulullaah صلی اللہ علیہ وسلم used to stand and said, "All praise belongs to Allaah Who guided Abu Hurairah رضي الله عنه to Islaam, all praise belongs to Allaah Who taught Abu Hurairah رضي الله عنه the Quraan, all praise belongs to Allaah Who granted Abu Hurairah رضي الله عنه the good fortune of remaining in the company of Rasulullaah صلی اللہ علیہ وسلم and favoured him with a great bounty, all praise belongs to Allaah Who placed Binte Ghazwaan in my wedlock whereas I used to work for her for a mere morsel of food and who used to give me a lift; now I give her a lift as she used to give me. Destruction is near for the Arabs as a great calamity has drawn near; destruction is near for them as soon a child will be made their leader and people will rule and decree according to their whims and fancies and in anger will murder people wrongfully."¹

¹'Hayaatus Sahabah' (3/529)

**Story eighty-two:
Obedience to the Ameer**

Hadhrat Abu Habeebah رضي الله عنه narrates that during the days that Hadhrat Uthmaan رضي الله عنه was surrounded in his home, I went to attend to him and saw Hadhrat Abu Hurairah رضي الله عنه seeking permission to address the people. Hadhrat Uthmaan رضي الله عنه permitted him to do so and he stood and said, "All praise belongs to Allaah. I heard Rasulullaah صلی اللہ علیہ وسلم say, "After me you will face great turmoil and differences of opinion." Someone asked Rasulullaah صلی اللہ علیہ وسلم what he should do in such an instance and Rasulullaah صلی اللہ علیہ وسلم replied, "Hold on firmly to the Ameer and his companions." While saying this Hadhrat Abu Hurairah رضي الله عنه gestured towards Hadhrat Uthmaan رضي الله عنه.¹

¹'Hayaatus Sahabah' (3/530)

**Story eighty-three:
The thirst for two things will
never be quenched**

Hadhrat Abu Abdur Rahmaan Abdullaah bin Shaqeeq Taabi^{ie} narrates that on one occasion Hadhrat Abu Hurairah رضي الله عنه came to Hadhrat Ka'ab رضي الله عنه, who was sitting amongst the people at the time. He asked Hadhrat Ka'ab رضي الله عنه about a Hadeeth and he in return asked, "Why do you ask me about this Hadeeth?" Hadhrat Abu Hurairah رضي الله عنه replied, "I have found there is no person more knowledgeable with this Hadeeth than you." Hadhrat Ka'ab رضي الله عنه said, "You will not find any person who seeks something except that a time will come when he will no longer desire what he seeks except the person who seeks knowledge and the one who seeks this world." Hadhrat Abu Hurairah رضي الله عنه asked, "Are you Ka'ab رضي الله عنه?" Hadhrat Ka'ab رضي الله عنه replied, "Yes, I am." Hadhrat Abu Hurairah رضي الله عنه said, "This is also the reason why I have come to you."¹

¹'Daarmie'

**Story eighty-four:
Shaytaan mentions the virtue
of Aayatul Kursi**

Hadhrat Abu Hurairah رضي الله عنه narrates that Rasulullaah صلی اللہ علیہ وسلم instructed him to stand guard over the Zakaat of Ramadaan (i.e. Sadaqaatul Fitr). He was standing guard over it that night when a person arrived and began taking from the treasury. Hadhrat Abu Hurairah رضي الله عنه caught him and he began to plead, "I am a poor person, I have small children who are dire need." Hadhrat Abu Hurairah رضي الله عنه says that he let him go after hearing his heartfelt pleas. The next morning Rasulullaah صلی اللہ علیہ وسلم asked him, "O Abu Hurairah رضي الله عنه! What happened to your prisoner last night?" Hadhrat Abu Hurairah رضي الله عنه replied, "O Rasulullaah صلی اللہ علیہ وسلم! He complained of his poverty and needs of his children because of which I felt sorry for him and let him go." Rasulullaah صلی اللہ علیہ وسلم then said, "He lied to you and he will come again." Hadhrat Abu Hurairah رضي الله عنه states, "I was convinced that he would come again on account of the words of Rasulullaah صلی اللہ علیہ وسلم, so I stood guard waiting for him." When he came the second night, Hadhrat Abu Hurairah رضي الله عنه captured him again and intended to take him before Rasulullaah صلی اللہ علیہ وسلم.

However once again he pleaded, "I am a poor person, and I have small children who are dire need." Hadhrat Abu Hurairah رضي الله عنه felt sorry for him and once again let him go. The next morning Rasulullaah صلی اللہ علیہ وسلم asked him, "O Abu Hurairah رضي الله عنه! What happened to your prisoner last night?" Hadhrat Abu Hurairah رضي الله عنه replied, "O Rasulullaah صلی اللہ علیہ وسلم! He once again complained of his poverty and needs of his children because of

which I felt sorry for him and let him go." Rasulullaah ﷺ then said, "He lied to you and he will come again tonight." Hadhrat Abu Hurairah رضي الله عنه once again stood guard waiting for him and again captured him. Hadhrat Abu Hurairah رضي الله عنه said to him, "Today I will most definitely take you to Rasulullaah ﷺ as this is the third time that I have caught you stealing and each time you promise me that you will never do it again but you continue to do so. The man replied, "If you let me go this time, I will teach you something that Allaah Ta'ala will cause you to benefit from."

Hadhrat Abu Hurairah رضي الله عنه enquired what it was and he replied, "When you lie down on your bed at night then recite Aayatul Kursi and through the blessings of this verse, Allaah Ta'ala will appoint an angel to safeguard you the entire night and Shaytaan will be unable to come even near to you until the morning." Hadhrat Abu Hurairah رضي الله عنه then let him go once again. The next morning Rasulullaah ﷺ asked him what had happened to his prisoner and Hadhrat Abu Hurairah رضي الله عنه replied, "O Rasulullaah ﷺ! He taught me a few words and convinced me that it would benefit me because of which I let him go." Rasulullaah ﷺ asked what those words were and he replied, "He said that when you lie down to sleep at night, I should recite Aayatul Kursi because of which Allaah Ta'ala will appoint an angel to stand guard over me until morning and Shaytaan will be unable to even close to me." (The Sahabah had a remarkable zeal for knowledge and strived to learn as much they could).

Rasulullaah ﷺ replied on hearing this, "Even though he is a liar, he has told you the truth. O Abu Hurairah رضي الله عنه! Do you know who your prisoner was the past three nights?" Hadhrat Abu Hurairah رضي الله عنه answered that he did not know and Rasulullaah ﷺ informed him, "It was Shaytaan."¹

¹'Bukhaari', 'Tirmidhi', 'Tabraani', 'Mishkaat', 'Targheeb' (3/33), 'Hayaatus Sahabah' (3/635)

Story eighty-five: Three great calamities

Hadhrat Abu Hurairah رضي الله عنه narrates, "Three great calamities befell me after embracing Islaam, and no calamity more tragic than these has ever affected me. The first is the demise of Rasulullaah ﷺ because I use to remain in his company all the time. The second is the martyrdom of Hadhrat Uthmaan رضي الله عنه and the third is when my bag fell." The people sitting around him said, "We understand the tragedy of the first two calamities but what is the tragedy of your bag falling?" Hadhrat Abu Hurairah رضي الله عنه explained, "I was with Rasulullaah ﷺ on a journey and Rasulullaah ﷺ asked me if had anything to eat. I replied that I had only a few dates with me and he instructed me to bring it to him. When I handed it to him, he passed his hands over them and supplicated to Allaah to place blessings in them. Rasulullaah ﷺ then instructed me to call ten people and I did; they all came and ate to their fill. I continued calling ten people until the entire army had eaten to their fill yet the dates still remained the same.

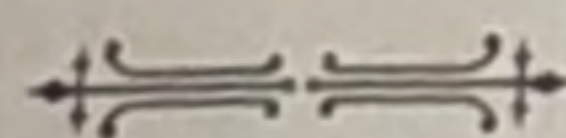
Rasulullaah ﷺ said, "O Abu Hurairah رضي الله عنه! When you intend to eat from these dates then only place your hand in the bag; never empty the bag out."

Hadhrat Abu Hurairah رضي الله عنه said, "I ate from those dates during the lifetime of Rasulullaah ﷺ, the Khilaafat of Hadhrat Abu Bakr رضي الله عنه, the Khilaafat of Hadhrat Umar and the Khilaafat of Hadhrat Uthmaan رضي الله عنه. The day Hadhrat Uthmaan رضي الله عنه was martyred, the bag fell and all the dates spilled out."¹

¹'Baihaqi', 'Ahmed', 'Tirmidhi'

**Story eighty-six:
The response of Hadhrat
Uthmaan**

Hadhrat Abu Hurairah ﷺ narrates that when Hadhrat Uthmaan ﷺ was being besieged by the insurgents in his home, he went to him and said, "O Ameerul Mu'mineen! It is now permissible for you to wage war against these rebels." Hadhrat Uthmaan ﷺ replied, "Would you be pleased by killing everyone on this earth and me as well?" Hadhrat Abu Hurairah ﷺ replied, "Most certainly not!" Hadhrat Uthmaan ﷺ then said, "If you kill one person then it is as if you have killed everyone (as is mentioned in Surah Maa'idah: 33)." Hadhrat Abu Hurairah ﷺ says that he returned after hearing this and discarded the idea of battle.¹



¹'Hayaatus Sahabah' (2/506)

**Story eighty-seven:
Love for Hadhrat Hussein**

Marwaan bin Hakam came to visit Hadhrat Abu Hurairah ﷺ during his final illness and said to him, "As long as I have remained in your company, I have never become angry at you but one thing would upset me and that was you had lots of love for Hadhrat Hasan ﷺ and Hadhrat Hussein ﷺ."

As soon as he said this, Hadhrat Abu Hurairah ﷺ sat up in his bed and said, "I testify that we were on a journey with Rasulullaah ﷺ and while travelling, Rasulullaah ﷺ heard the wailing of Hadhrat Hasan ﷺ and Hadhrat Hussein ﷺ, who were with their mother. Rasulullaah ﷺ rushed towards them and asked, "What has happened to my sons?" Hadhrat Fatima ﷺ replied, "They are crying out of thirst." Rasulullaah ﷺ reached for his water-skin but it was empty. There was very little water on this journey and everybody had carried very little with them. Rasulullaah ﷺ called out to the Sahabah, if any of them had water. Everybody checked their water-skins but there was not even a drop left. Rasulullaah ﷺ then asked Hadhrat Fatimah ﷺ to hand over one of the children to him and she did so from inside her carriage.

Rasulullaah ﷺ held the child to his chest but he continued wailing. Rasulullaah ﷺ then took out his tongue and the child began to suck it until he became silent and we could no longer hear him crying. The other child was crying in the same

manner and Rasulullaah ﷺ instructed the other child to be brought to him as well. Rasulullaah ﷺ did the same with him and now neither of them was crying. Rasulullaah ﷺ then instructed us to continue travelling and on account of the women we all went in different directions (so that they would not become mixed with the household of Rasulullaah ﷺ.) I re-joined up with Rasulullaah ﷺ further on in the journey."

Hadhrat Abu Hurairah ﷺ then said, "When this is the love and affection that Rasulullaah ﷺ showed towards Hadhrat Hasan and Hadhrat Hussein ﷺ then why should I not love them as well."¹

¹'Hayaatus Sahabah' (2/579)

Story eighty-eight: The virtue of attending to one's parents

Hadhrat Abu Umaamah ﷺ narrates that Rasulullaah ﷺ announced, "Prepare yourselves to march on that city whose population are oppressors. By the grace of Allaah, you will attain victory." The purpose of Rasulullaah ﷺ was to march on Khaibar and Rasulullaah ﷺ also announced that no sick or weak horses should be taken along. As soon as Hadhrat Abu Hurairah ﷺ heard this he returned home and instructed his mother to prepare his provisions for journey as Rasulullaah ﷺ had given a call to arms. His mother said to him, "Where are you going? Whereas you know very well that I cannot cope without you. Hadhrat Abu Hurairah ﷺ replied, "I cannot remain behind when Rasulullaah ﷺ has called us to his side." His mother pleaded with him not to go, invoking her right as his mother but he did not listen. His mother went secretly to Rasulullaah ﷺ and informed him of the situation. Rasulullaah ﷺ said to her, "You leave and I will attend to this matter."

Later Hadhrat Abu Hurairah ﷺ came to Rasulullaah ﷺ and Rasulullaah ﷺ turned away from him. Hadhrat Abu Hurairah ﷺ asked, "O Rasulullaah! Are you angry with me, as I see that you are turning away from me? Some news about me must have reached you that has upset you." Rasulullaah ﷺ replied, "Did your mother not implore you with the right as your mother not to go? Yet you did not listen to her? Do you think

manner and Rasulullaah ﷺ instructed the other child to be brought to him as well. Rasulullaah ﷺ did the same with him and now neither of them was crying. Rasulullaah ﷺ then instructed us to continue travelling and on account of the women we all went in different directions (so that they would not become mixed with the household of Rasulullaah ﷺ.) I re-joined up with Rasulullaah ﷺ further on in the journey."

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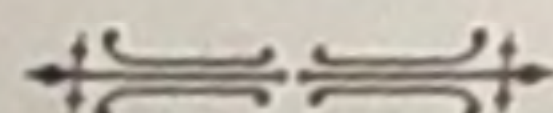
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Hundred Stories of Hadhrat Abu Hurairah —————

that if you attend to your parents or one of them then you are not in the path of Allaah? When a person stays with his parents, attends to them, and shows kindness to them then he is also in the path of Allaah."

Hadhrat Abu Hurairah رضي الله عنه says that his mother passed away two years after this and during the time that she was alive did not participate in any of the battles.¹



¹'Hayaatus Sahabah' (2/610)

Hundred Stories of Hadhrat Abu Hurairah —————

**Story eighty-nine:
This is how kings are treated**

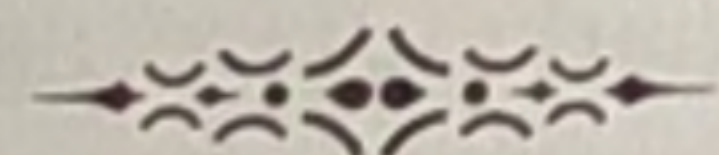
Hadhrat Abu Hurairah رضي الله عنه narrates that he once accompanied Rasulullaah ﷺ to the marketplace and Rasulullaah stopped at a cloth merchant where he bought a trouser for four dirhams. The trader had kept a small scale for weighing gold and silver. Rasulullaah ﷺ instructed him to weigh the dirhams properly.

After Rasulullaah ﷺ purchased the trouser, Hadhrat Abu Hurairah رضي الله عنه wished to carry for him but Rasulullaah ﷺ said, "The owner of an item is more deserving to carry what he owns than anyone else. Yes, if the owner is so weak that he cannot carry it himself then his Muslim brother may assist him." Hadhrat Abu Hurairah رضي الله عنه asked if Rasulullaah ﷺ would wear this trouser and Rasulullaah ﷺ replied, "Yes! I will wear it night and day, at home and on a journey because I have been ordered to cover my Satr (the area from the navel to the knee) and I find nothing that serves this purpose greater than this."¹

In another narration it is reported that Rasulullaah ﷺ instructed the trader to weigh the dirhams properly and the trader replied, "I have not heard this from anyone before." Rasulullaah ﷺ replied, "It is sufficient for you to be destroyed that you are unable to recognise your Nabi ﷺ." As soon as the

¹'Hayaatus Sahabah' (2/707)

trader heard this, he threw the scale aside and rushed to kiss the hand of Rasulullaah ﷺ. Rasulullaah ﷺ pulled his hand away and said, "What is this? This is the way the non-Arabs treat their kings and I am no king. I am but a person like yourselves." The trader complied with Rasulullaah's instruction and weighed the dirhams properly."¹



¹'Hayaatus Sahabah' (2/707, 708)

Story ninety: Hadhrat Abu Hurairah and the recording of Hadeeth

Hadhrat Abu Hurairah ﷺ was very cautious with regards to Hadeeth and in order not to forget what he had heard or change the wording; he would ensure that he had a written record of the Hadeeth. Fadhl Ibn Hasan reports from his father, Hasan bin Amr that he narrated a Hadeeth to Hadhrat Abu Hurairah ﷺ and Hadhrat Abu Hurairah ﷺ expressed his lack of knowledge of that Hadeeth. Hasan bin Amr said, "I heard this Hadeeth directly from you." Hadhrat Abu Hurairah ﷺ replied, "If you heard it from me then I most certainly would have it recorded." They both went to the home of Hadhrat Abu Hurairah ﷺ and Hadhrat Abu Hurairah showed him a book in which he had recorded all the Ahaadeeth he had heard from Rasulullaah ﷺ. Therein he found the Hadeeth in question. Hadhrat Abu Hurairah ﷺ said, "Did I not tell you that if I had narrated it then I would most certainly have a record of it."¹

It has been reported in 'Bukhaari' that Hadhrat Abu Hurairah ﷺ himself said that Hadhrat Abdullaah bin Amr bin Aas ﷺ knows more Hadeeth than me because he used to write down what Rasulullaah ﷺ would say and he would not, which indicates that he never recorded any Hadeeth. However the truth of the matter is that Hadhrat Abu Hurairah ﷺ never recorded it during the lifetime of Rasulullaah ﷺ but later after the demise of Rasulullaah ﷺ.²

¹'Mustadrak Haakim' (3/511)

²'Siyarus Sahabah' (3/57)

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¹'Mustadrak Haakim' (3/511)

²'Siyarus Sahabah' (3/57)

**Story ninety-one:
Gaining the bounties of Jannat
And, salvation from the
punishment of the Aakhirah**

Rasulullaah ﷺ once went to rest in a date garden and found Hadhrat Abu Hurairah رضي الله عنه there. Rasulullaah ﷺ said to him, "O Abu Hurairah رضي الله عنه! Those who have amassed huge sums of wealth have all been destroyed and they will come before Allaah Ta'ala on the Day of Qiyaamah penniless except those who spent their wealth in Allah's path, and they will be but a few. Should I not inform you of a treasure from the treasures of the Aakhirah?" Hadhrat Abu Hurairah رضي الله عنه replied, "Please do, O Rasulullaah ﷺ. May my parents be sacrificed for you!"

Rasulullaah ﷺ then said,

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَلَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ

"There is no Power or Might but with Allaah and no deliverance but with him."

Rasulullaah ﷺ then said, "O Abu Hurairah رضي الله عنه! Do you what is the right of Allaah incumbent upon His servants? And what is the right of Allaah towards them?" Hadhrat Abu Hurairah رضي الله عنه replied, "Allaah and His Rasul ﷺ know best." Rasulullaah ﷺ then explained, "The right of Allaah Ta'ala incumbent upon His servants is that they should worship Him, and ascribed no partners to Him. The right of Allaah towards them is that He not punish anyone who practices on this."¹

¹'Ahmed' (10376)

**Story ninety-two:
The horrific result of pride**

Hammaad bin Salamah has reported from Thaabit on the authority of Abu Raafi that a person from the Quraish used to walk with great pride in his fine garments. He came to Hadhrat Abu Hurairah رضي الله عنه and said, "O Abu Hurairah رضي الله عنه! You narrate many Ahaadeeth from Rasulullaah ﷺ; did you hear anything about my clothing from Rasulullaah ﷺ?"

Hadhrat Abu Hurairah رضي الله عنه replied, "You cause us great difficulty and had Allaah Ta'ala not taken a pledge from the Ahle-Kitaab, to impart whatever they learn, I would not have informed you. Nevertheless I have heard Rasulullaah ﷺ say, "A person from the previous nations was walking with pride in his fine garments when all of a sudden Allaah Ta'ala caused him to sink into the earth and he will continue sinking until the Day of Qiyaamah. I take an oath by Allaah! I do not know whether he was from your nation or from your own tribe."¹

¹'Al-Bidaayah wan Nihaayah' (8/928)

**Story ninety-three:
The governor fears Hadhrat
Abu Hurairah**

Katheer bin Zaid narrates on the authority of Waleed bin Rabaah, "I heard Hadhrat Abu Hurairah ﷺ say to Marwaan bin Hakam, "You are not the leader, and the leader is someone else, so leave him." Hadhrat Abu Hurairah ﷺ said this to Marwaan when they had intended bury Hadhrat Hasan ﷺ alongside Rasulullaah ﷺ. Hadhrat Abu Hurairah continued, "You are involving yourself where you do not belong and have not authority. Your purpose is only to please that person who is not here (i.e. Hadhrat Muawiyah ﷺ)." Marwaan became angry and replied, "People say that Abu Hurairah ﷺ narrates so many Ahaadeeth but he did not remain long in the company of Rasulullaah ﷺ."

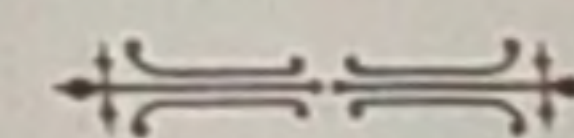
Hadhrat Abu Hurairah ﷺ replied, "This is true that I came into the company of Rasulullaah ﷺ after the battle of Khaibar and at that time my age was thirty. From that moment onwards I became the shadow of Rasulullaah ﷺ and remained with him at all times until he left this world. I used to go to the home of Rasulullaah ﷺ and remain in his service. I performed Salaah behind him and rode along with Rasulullaah ﷺ when he went for Hajj. I participated alongside Rasulullaah ﷺ in the battles that came after. I take an oath by Allaah! I am more acquainted with Hadeeth than others. Without a doubt the Muhaajireen and the Ansaar surpassed me in migrating to Rasulullaah ﷺ but they too know how I stuck to Rasulullaah ﷺ and they would ask me about the Hadeeth of Rasulullaah ﷺ."

Amongst them were Hadhrat Umar ﷺ, Hadhrat Uthmaan ﷺ, Hadhrat Ali ﷺ, Hadhrat Talha ﷺ and Hadhrat Zubair ﷺ. I take an oath by Allaah! No Hadeeth of Rasulullaah ﷺ, no person who loves Allaah and His Rasul, any person who has any status in the eyes of Rasulullaah ﷺ, and every companion of Rasulullaah ﷺ is not unknown to me."

Hadhrat Abu Hurairah ﷺ said this hinting at Marwaan bin Hakam, he then added, "Abu Abdul Malik (i.e. Marwaan) and his cronies ask me about him, without doubt I know much about them."

The narrator says, "I take an oath by Allaah! After this incident Marwaan always stayed faraway from Hadhrat Abu Hurairah ﷺ and despite him being the governor and having authority over him, always remained at a distance from Hadhrat Abu Hurairah ﷺ."

In one narrations it is mentioned that Hadhrat Abu Hurairah ﷺ said to Marwaan, "I embraced Islaam willingly and of my own choice. I also migrated to Rasulullaah ﷺ and loved him dearly. You people were his neighbours and the ones who expelled him from his home, you were the ones who persecuted Rasulullaah ﷺ and his Sahabah. Compared to my Islaam, you people only embraced Islaam once things had turned against you." As a result of this Marwaan was ashamed to ever engage Hadhrat Abu Hurairah ﷺ and he endeavoured to remain as far away as he could."¹



¹'Al-Bidaayah wan Nihaayah' (8/928-930)

**Story ninety-three:
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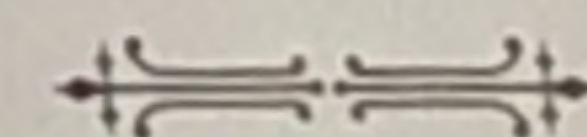
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The narrator says, "I take an oath by Allaah! After this incident Marwaan always stayed faraway from Hadhrat Abu Hurairah رضي الله عنه and despite him being the governor and having authority over him, always remained at a distance from Hadhrat Abu Hurairah رضي الله عنه."

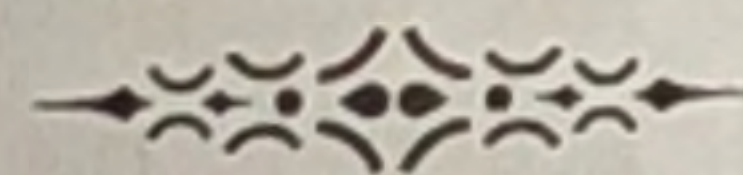
In one narrations it is mentioned that Hadhrat Abu Hurairah رضي الله عنه said to Marwaan, "I embraced Islaam willingly and of my own choice. I also migrated to Rasulullaah صلی اللہ علیہ وسلم and loved him dearly. You people were his neighbours and the ones who expelled him from his home, you were the ones who persecuted Rasulullaah صلی اللہ علیہ وسلم and his Sahabah. Compared to my Islaam, you people only embraced Islaam once things had turned against you." As a result of this Marwaan was ashamed to ever engage Hadhrat Abu Hurairah رضي الله عنه and he endeavoured to remain as far away as he could."¹



¹'Al-Bidaayah wan Nihaayah' (8/928-930)

**Story ninety-four:
Seeking protection from sin**

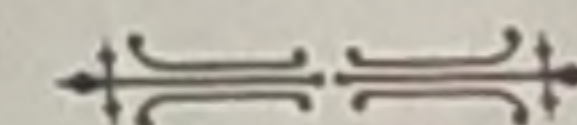
Hadhrat Abu Hurairah ﷺ would seek Allaah's protection from Zinaa (fornication), committing theft, resorting to Kufr and indulging in major sins in the Sajdah of his Salaah. Some people asked him, "Do you fear that you will commit such acts?" He replied, "Who can give me guarantee that I cannot be tempted towards these acts when Iblees is still alive and inclining people towards this. He is able to whisper to whomsoever he pleases."¹



¹'Al-Bidaayah wan Nihaayah' (8/934)

**Story ninety-five:
This food was fed to you
by Allaah**

A young man once came to Hadhrat Abu Hurairah ﷺ and asked, "O Abu Hurairah ﷺ! I began the morning fasting and then my father placed some meat and bread before me and I ate from me forgetting that I was fasting." Hadhrat Abu Hurairah ﷺ replied, "It is no problem. This food was fed to you by Allaah." The youngman then went on and said, "I then went home to my wife and some milk was brought before me, which I drank as well, forgetting that I was fasting." Hadhrat Abu Hurairah ﷺ again replied, "It is no problem. This food was fed to you by Allaah." The young man then said for the third time, "I then fell asleep and I when I woke I drank some water, forgetting that I was fasting." In another narration it is mentioned that he said, "I then had sexual relations with my wife, forgetting that I was fasting." Hadhrat Abu Hurairah ﷺ replied, "O young man! Your fast is not broken."¹



¹'Al-Bidaayah wan Nihaayah' (8/941)

**Story ninety-six:
A slave prevents Marwaan
from entering**

Abdur Razaq has reported from Ma'amar on the authority of Muhammad bin Ziyaad that Hadhrat Muawiyah ﷺ sent Hadhrat Abu Hurairah ﷺ as the governor of Madinah and when he would become angry with Hadhrat Abu Hurairah ﷺ he would dismiss him and appoint Marwaan bin Hakam as governor. Then whenever Hadhrat Abu Hurairah ﷺ would come to see Marwaan, Marwaan would hide from him so Hadhrat Muawiyah ﷺ dismissed Marwaan and appointed Hadhrat Abu Hurairah ﷺ as governor again.

During this time Hadhrat Abu Hurairah ﷺ instructed his servant, "Do not allow anyone to enter at this moment especially Marwaan." Just then Marwaan bin Hakam arrived and attempted to enter the servant placed his hand on his chest and stopped him from entering. Marwaan pushed the servant and somehow entered the house. He complained about the servant to Hadhrat Abu Hurairah ﷺ, who replied, "You should be the last person to become angry at him and complain."¹

¹'Al-Bidaayah wan Nihaayah' (8/939)

**Story ninety-seven:
Caution in narrating Hadeeth**

Even though Hadhrat Abu Hurairah ﷺ would narrate Hadeeth abundantly from Rasulullaah ﷺ and did all in his power to propagate the words of Rasulullaah ﷺ, he was extremely cautious not to mix his words with the words of Rasulullaah ﷺ. He warns others as well to take extreme care when narrating the Ahaadeeth of Rasulullaah ﷺ and not ascribe just anything to Rasulullaah ﷺ.

Ibn Asaakir reports that when Hadhrat Abu Hurairah ﷺ would pass through the marketplace then he would address everyone, "O people! Those who know me know that I am Abu Hurairah ﷺ and that I have heard Rasulullaah ﷺ say, "Whoever intentionally ascribes a false statement to me should prepare himself for Jahannam." This was frequently mentioned by Hadhrat Abu Hurairah ﷺ.¹

¹'Ibn Asaakir' (47/488)

**Story ninety-six:
A slave prevents Marwaan
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¹'Ibn Asaakir' (47/488)

**Story ninety-eight:
The inner condition and outer
conditions are the same**

The Sahabah were trained and nurtured by Rasulullaah ﷺ himself and their outer condition was a direct reflection of their inner condition. Their hearts were pure and free from the spiritual ailments of enmity, hatred, jealousy, etc. This reality is attested to by the fact that if any of the Sahabah differed with another Sahabi on a matter then he would express his difference of opinion and after a decision was reached by the Sahabah, which might not conform to his opinion, his relationship would not change and he would still meet his brother with the same love and respect as before. It never occurred that one of them became so angry because his opinion was not accepted that he disassociated himself from the other Sahabah for the rest of his life. It is with this in mind that we relate the following incident.

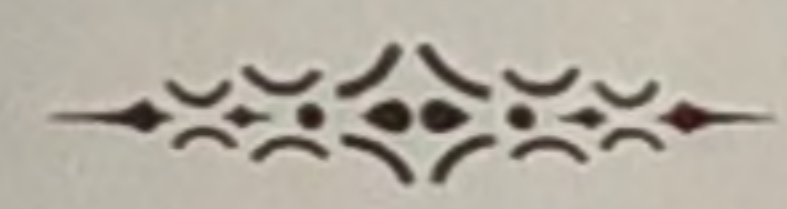
It is reported in 'Bukhaari' that Hadhrat Abu Hurairah ﷺ said, "I came into the company of Rasulullaah ﷺ at that time when Rasulullaah ﷺ was engaged in the battle of Khaibar. When the spoils of war were being distributed, Hadhrat Abu Hurairah ﷺ asked Rasulullaah ﷺ to give him a share as well. One of the sons of Hadhrat Sa'eed bin Aas ﷺ said, "O Rasulullaah ﷺ! Do not give him a share." I responded by saying, "This is the murderer of Ibn Qouqal ﷺ." (According to some narrations it is reported that he had been killed by Hadhrat Abaan bin Sa'eed ﷺ in the battle of Uhud, who had not yet

embraced Islaam at that time whereas Ibn Qouqal ﷺ was from the Ansaar tribe of Khazraj and a Muslim.) The son of Hadhrat Sa'eed bin Aas ﷺ replied, "I am astonished at this wild cat, (The implication of this statement will be explained further on), who comes to us from the mountain tops of Hinaan. He chastises me for killing a Muslim who attained honour through me (by becoming Shaheed) and was not disgraced by me."¹

What he meant was that if the conditions were reversed and he had killed me then I would have been disgraced and sent to Jahannam.

Rasulullaah ﷺ intervened and calmed both down and both were pleased with the decision Rasulullaah ﷺ made.

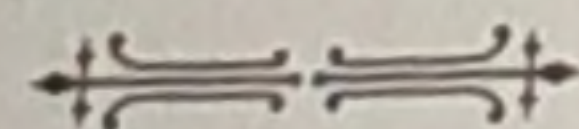
The meaning of his statement, "I am astonished at this wild cat", has been said to actually be a taunt at the name of Hadhrat Abu Hurairah ﷺ because "Abu Hurairah" actually means "The father of a kitten", and this was meant to insult him.



¹'Bukhaari'

**Story ninety-nine:
Ease after difficulty**

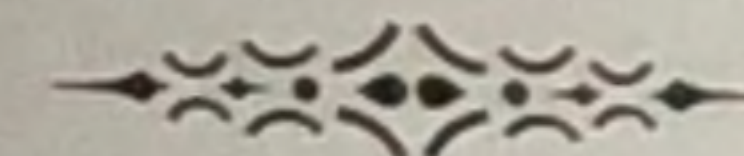
On one occasion Hadhrat Abu Hurairah ﷺ led the people in Salaah and after making Salaam, stood and said, "All thanks is to Allaah who has given a system to Deen and made Abu Hurairah ﷺ an Imaam whereas as before he would work for the daughter of Ghazwaan so as to fill his stomach. When she mounted her camel, I would pull it along and when she dismounted then I would gather straw at her feet. All thanks to Allaah who has brought her in my wedlock and now when she mounts, I mount with her and when she attends to me, I attend to her and when she dismounts then I dismount as well."¹



¹'Al-Bidaayah wan Nihaayah' (8/933), 'Ibn Maajah'

**Story hundred:
My weakness is because of
my stomach**

Farqad As-Sanji ﷺ has narrated that Hadhrat Abu Hurairah ﷺ was once performing Tawaaf of the Ka'abah and while circumambulating around the Ka'abah was saying, "My weakness is because of my stomach; when I fill it then it makes me lazy and when I leave it empty then it makes me weak."¹



¹'Al-Bidaayah wan Nihaayah' (8/936)

**Story hundred-one:
The demise of Hadhrat
Abu Hurairah**

According to the famous opinion, Hadhrat Abu Hurairah رضي الله عنه passed away in 59 A.H. The historians report that Waleed bin Utbah bin Abi Sufyaan (governor of Madinah) performed his Janaazah Salaah. Amongst those who were present in his Janaazah was Hadhrat Abdullaah bin Umar رضي الله عنه, Hadhrat Abu Sa'eed Khudri رضي الله عنه and many other Sahabah as well as many others. He passed away close to the time of Asr Salaah in his home in Aqeeq. After he passed away his body was brought to Madinah and the Salaatul Janaazah read. He was then buried in Jannatul Baqi.

To Allaah do we belong and unto Him shall we return

Waleed bin Utbah informed Hadhrat Muawiyah رضي الله عنه of his demise and Hadhrat Muawiyah رضي الله عنه wrote in reply, "Take care of his family, be kind to them and give them ten thousand Dirhams as a gift. Be good neighbours to them and be gentle with them. Without a doubt Hadhrat Abu Hurairah رضي الله عنه was amongst the helpers of Hadhrat Uthmaan رضي الله عنه and defended him when he was besieged." ¹

¹'Al-Bidaayah wan Nihaayah' (9/942)

Bibliography

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22	Dars Tirmidhi	Mufti Muhammad Taqi Uthmaani
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28	Hayaatus Sahabah	Allaamah Muhammed Yusuf Khandhlawi

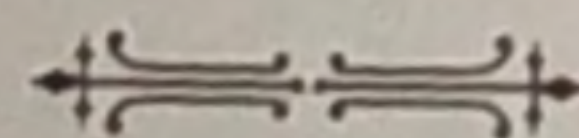
Translation edited by
A.H.Elias (Mufti)
1433—2013

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About the book

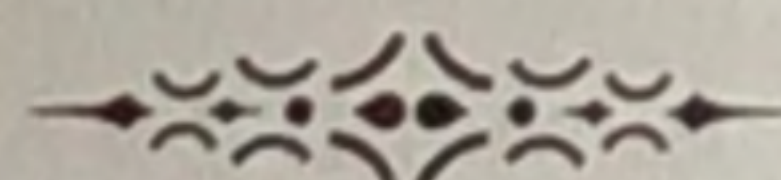
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It will infuse within the reader an ardent desire to follow in his footsteps and in so doing become a true follower and disciple of Rasulullaah ﷺ, which will inevitably lead one to the gates of eternal success.

It will remove all the doubts, which are raised against this great Sahabi, and the enemies of Islaam will be silenced once and for all.

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مئة قصة حول أبي هريرة رضي الله عنه
باللغة الإنجليزية

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